





THE  
PRACTICE OF  
PIETIE:  
Directing a Christian



RED SEA

Printed for Robert Allen, at the House of the  
Commons in London, 1687.

TO  
THE HIGH  
AND MIGHTY

Prince, CHARLES,  
*Prince of Wales.*

**C**H R I S T I E S V S,  
the PRINCE  
of Princes, bleſſe  
your Highneſſe with  
length of dayes; and an increaſe  
of all Graces; which may make  
you truly prosperous in this life,  
and eternally happy in that  
which is to come.

Jonathan ſhot b three Ar-  
rowes, to drive Dauid further  
off from Sauls furie: and this is  
the third Epistle which I haue  
written to draw your Highneſſe

a 1 Tim. 6.  
15.  
Apoc. 12. 13

b 1 Sam. 20.  
20.

## The Epistle

c 2 Chron.  
34. 3.

d Qui mo-  
net ut faci-  
as, quod iam  
facis, ipse  
monendo  
Laudat, &  
hortatu cō-  
probat acta  
suo.  
e 2 Cor 8. 7

neerer to Gods fauour, by direc-  
ting your heart to begin (like  
Iosiah) in your youth, to seeke  
after the God of David; (and  
of Iacob) your Father. Not but  
that I know, that your Highnesse  
doth this without mine admoni-  
tion; but because I should with  
the Apostle, haue you to be a-  
bound in euery Grace, in Faith  
and knowledge, and in all dili-  
gence, and in your loue to Gods  
seruice and true Religio:. Ne-  
uer was there more neede of  
plaine and vnfained Admoniti-  
ons: for the Comicke, in that  
saying, seemes but to haue pro-  
phecyed of our times, Obsequi-  
um amicos, veritas odium pa-  
rit. And no maruell: seeing that  
wee are fallen into the dregs of  
Time, which beeing the last, must  
needs bee the worst dayes. And  
how can there bee worse, seeing  
Vanie knomes nat how to bee  
vainer, nor Wickednesse how to  
bee more wicked? And whereas  
here

## Dedicatory.

heretofore those haue beene con-  
 sidered most holy, who haue shewed  
 themselves most zealous in their  
 Religion; they are now reputed  
 most discreet, who can make the  
 least profession of their Faith.  
 And that these are the last dayes,  
 appeares evidently; because the  
 Securitie of mens eternall  
 state hath so ouerwhelmed (as  
 CHRIST foretold it should)  
 all sorts: that most who now liue,  
 are become louers of pleasures,  
 more than louers of God: And  
 of those who pretend to loue  
 GOD, O GOD! what sanctifi-  
 ed heart can but bleed, to behold  
 how feldome they come to  
 prayers? how irreuerently they  
 heare Gods Word? what stran-  
 gers they are at the Lords Ta-  
 ble? what assiduous spectators  
 they are at Stage-playes? where  
 (beeing Christians) they can sport  
 themselves to beare the Vassalls  
 of the diuell scoffing Religion,  
 & blasphemously abusing phra-  
 ses

Mat. 25. 1,  
 &c.  
 2 Tim. 2. 4.  
 c Exemplum  
 accidis  
 mulieris,  
 Dominus teste  
 qua Thearru  
 adit, et inde  
 cum Demo-  
 nio redit: I-  
 taque in ex-  
 orcismo cum  
 oneraretur  
 immandus  
 spiritus,  
 quod ausus  
 est fidelem  
 aggredi con-  
 stanter &  
 iustissime  
 quidem (in-  
 quit) feci, in-  
 meo cam in-  
 ueni. Text.  
 de Spect. lib.  
 cap. 26.



## The Epistle

Therefore  
Tertullian in  
cap. 6. calls  
the stage,  
Diaboli Ec-  
clesiam, &  
Cathedram  
pestilentia-  
rum.  
Iam. 5. 9.  
Apo, 21. 20

Mar. 25. 8.

ses of holy Scripture on their  
Stages, as familiarly as they use  
their Tobacco-pipes in their  
bibbing-houses. So has hee who  
would now adayes seeke in most  
Christians for the power, shall  
scarce almost finde the very shew  
of godlinesse. Nener was there  
more sinning, nener lesse re-  
morse for sinne. Nener was the  
Iudge neerer to come, nener  
was there so little preparation  
for his Comming. And if the  
Bride-groome should now come,  
how many (who thinke them-  
selues wise enough, and full of  
all knowledge) would bee found  
foolish Virgins, without one  
drop of the Oyle of saving Faith  
in their lampes? For the greatest  
wisedome of most men in this  
age, consists in beeing wise, first,  
to deceiue others, and in the end,  
to deceiue themselves.

And if sometimes some good  
booke haps into their hands;  
or some good motion commeth  
into

## Dedictory.

into their heads, whereby they  
are put in minde to consider the  
uncertainty of this life present;  
or how weake assurance they  
haue of eternall life, if this were  
ended: and how they haue some  
secret finnes, for which they must  
needs repent here, or bee punished  
for them in Hell hereafter: Se-  
curity then forthwith whispers  
the Hypocrite in the Eare, that  
though it bee for to thinke of these  
things, yet, It is not yet time;  
And that hee is yet young e-  
nough (though hee cannot but  
know, that many millions as  
young as himselfe are already  
in Hell, for want of timely re-  
pentance.) Presumption war-  
ranteth him in the other Eare;  
that hee may haue time hereaf-  
ter, at his leisure to repent: and  
that howsoeuer others dye, yet  
hee is farre enough from death;  
and therefore may boldly take  
yet a longer time, to enioy his  
sweet pleasures, and to increase

## The Epistle

his wealth and greatnes: *And*  
*hereupon* (like Salomons slug-  
gard) *hee yeelds himselfe to a lit-*  
*tle more sleepe, a little more*  
*lumber, a little more folding*  
*of the hands to sleepe in his*  
*former sinnes: till at last, De-*  
*spaire* (Securities ugly Hand-  
maide) comes in vlooked for,  
and shewes him his Houre-glasse:  
dolefully telling him, that his  
time is past: and that nothing  
now remaines, but to dye, and bee  
damned. Let not this seeme  
strange to any, for too many  
haue found it too true, and more,  
without more grace, are like to  
be thus soothed to their end; and  
in the end snared to their endlesse  
perdition.

In my desire therefore of the  
common saluation; but especi-  
ally of your Highnesse euersla-  
sting welfare, I haue endeaun-  
red to extract (out of the Chaos  
of endlesse controuersies) the  
old Practice of true Pietie,  
which

## Dedicatory.

which flourished before these  
Controuersies were hatched:  
which my poore labors (in a short  
while) come now forth againe the  
twentieth time, vnder the gra-  
cious protection of your High-  
nesse fauour: and by their enter-  
tainment seeme not to bee altoge-  
ther vnwelcome to the Church  
of Christ. If to bee pious, hath in  
all ages bene held the truest ho-  
nour: how much more honou-  
rable is it, in so impious an age,  
to bee the true Patrone and Pat-  
terne of Piety? Piety made Da-  
uid, Salomon, Iehosaphat, Eze-  
chias, Iosias, Zerubbabel, Con-  
stantine, Theodosius, Edward  
the sixt, Queene Elizabeth, Prince  
Henry, and other religious Prin-  
ces, to bee so honoured: that their  
names (since their death) smell  
in the Church of GOD like a  
precious oyntment; and their  
remembrance is sweete as Ho-  
ney in all mouthes, and as Mu-  
sicke at a banquet of Wine:  
when

Eccles. 7. 2.

Eccl. 4. 21.



## The Epistle

when as the lippes of others, who haue beene godlesse and irreligious Princes, doe rot and stinke in the memory of Gods people. And what honour is it for great men to haue great titles on earth; when God counts their Names unworthy to be \* written in his Booke of life in Heauen?

It is Pietie that embalmes a Prince his good name, and makes his face to shine before men, and glorifies his soule among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking vnto vs) wee shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is vncertaine to all, (especially to Princes:) What argument is more fit, both for Princes,

\* Luk. 10.

20.

Apoc. 17. 8.

Exod 31. 29

30.

2 Cor. 3. 18

18. 8. 23. 17. 22

18. 4. 10. 22

## Dedicatory.

ces, and People to studie, that  
 that which teacheth sinnefull man  
 to deny himselfe, by mortifying  
 his corruption: that hee may en-  
 ioy Christ, the Author of his sal-  
 uation: To renounce these false  
 and momentany pleasures of  
 the world, that hee may attaine to  
 the true and eternall ioyes of  
 Heauen: and to make them truly  
 honorable before God in Piety,  
 who are now only honorable be-  
 fore men in vanity? What char-  
 ges soeuer wee spend in earthly  
 vanities, for the most part, they  
 either dye before vs, or wee  
 shortly dye after them: but what  
 wee spend like Mary in the Pra-  
 ctice of Piety, shall remaine our  
 true memoriall for euer. For  
 Piety hath the promise of this  
 life, and of that which shall ne-  
 uer end. But without Pietie  
 there is no internall comfort to  
 be found in Conscience, nor ex-  
 ternall peace to be looked for in  
 the World, nor any eternall hap-

i Mat. 26. 13  
 a i Tim. 4. 8  
 b Principi-  
 bus ad salu-  
 tem salutis  
 vera est  
 pietas, absq;  
 illa vero ni-  
 hil est vel  
 exercitus vel  
 imperatoris  
 fortitudo,  
 vel appa-  
 tus reliquus  
 Zozom.  
 Ecccl. iust.  
 lib. 9. cap. 1.

## The Epistle

happines to be hoped for in Hea-  
 uen. How can Pietie but promise  
 to her selfe a zealous Patrone of  
 your Highnesse; being the sole  
 Son and Heire of so gracious &  
 great a Monarch: who is not  
 onely the defender of the faith by  
 Title; but also a defender of the  
 Faith in truth: as the Christian  
 World hath taken notice by his  
 learned confuting of Bellar-  
 mines over-spreading Heresies:  
 & his suppressing in the blade of  
 Vorstius Athean blasphemies?  
 And how easy is it for your High-  
 nesse to equall (if not to exceed)  
 all that went before you, in Grace  
 and greatnesse; if you doe but set  
 your heart to seeke, and to serve  
 God, considering how religious-  
 ly your Highnesse hath bene e-  
 ducated by godly and vertuous  
 Gouvernours and Tutors: as also  
 that you live in such a time,  
 wherein Gods providence, and  
 the Kings religious care have  
 placed over this Church (to the  
 un-

The Hono-  
 rable Sir  
 Robert Cary  
 Knight, &  
 the religi-  
 ous Lady  
 Cary his  
 Wife.

Mr Thomas  
 Murray.

Sir James  
 Fullerton.

2 Chr. 24.  
 16.

## Dedicatory.

unspeakeable comfort thereof) another venerable Iehiada, that doth good in our Israel both towards God, and towards his House: of whom your Highnesse at all times, in all doubts, may learne the sincerity of Religion, for the Saluation of your inward Soule: and the wisest counsell for the direction of your outward state. And to excite you the rather, to the zealous Practise of diuine Piety; often suppose with your selfe, that your Highnesse heares your religious Father Iames, speaking vnto you, as sometimes holy David spake to his Sonne Salomon: And thou Charles my Sonne, know thou the God of thy Father, and serue him with a perfect heart, and with a willing minde: for the Lord searcheth all hearts, and vnderstandeth all the imaginations of the thoughts: if thou seeke him, hee will be found of thee; but if thou forsake

The gracious Arch-  
bishop of  
Cant. G.A.

I. Chr. 28. 9.



# The Epistle

Take him; hee will cast thee off  
for euer.

To helpe you the better to seeke  
and serue this God Almighty,  
who must bee your chiefe Pro-  
tectour in life, and onely Com-  
fort in death: I here once againe,  
on my bended knees; offer my old  
Mite new stamp, into your  
Highnesse hands: daily for your  
Highnesse, offering up vnto the  
most High, my humblest pray-  
ers: that as you grow in age and  
 stature: so you may (like your Mast-  
er Christ) increate in wisdom  
and fauor with God and al good  
men. This so it will I neuer cease:  
In all other matters I will euer  
rest,

Your Highnesse humble

Servant, during life to

be commanded,

imaginations of the thoughts

if thou seeke him; hee will bee

thy Joy Be a v. a. B. a. v. a. B.

TO THE DEVOUT



AD  
CAROLVM

PRINCIPEM.

*Tolle malos, extolle Pios, cognosce Teipsum :  
Sacra tene, Paci consule, disce pati.*





## TO THE DEVOUT READER.

**I** Had not purposed to enlarge the *last Edition*, save that the *importunities* of many *devoutly* disposed, prevailed with me, to *adde* some points, and to *amplifie* others. To satisfy whose Godly requests, I have done my best *endeavour*: and withall *finished* all that I intend in this argument. If thou shalt hereby reape any more *profits*, give God the more *praise*: and remember him in thy *prayers*, who hath vowed both his *life* and his *labour*, to further thy *salvation* as his *owne*.

Farewell in the  
Lord  
I E S U S.

THE



THE CHIEFE  
Contents of this  
Booke.

1. **A** Plaine description of  
God, in respect of  
his Essence, Per-  
sons, and Attri-  
butes, so farre as euery Christian  
should competently endeauour to  
learne and know: with sundry  
sweete observations and meditati-  
ons thereupon. pag. 4.

2. Meditations setting forth the  
miseries of a man in life and death,  
that is not reconciled to God in  
Christ. 59

3. Meditations of the blessed  
state both in life and death, of a  
Man that is reconciled to God  
in Christ: wherein thou shalt find  
not a few things worthy the rea-  
ding.



# The Contents.

ding and observation. 103

4. Meditations on seven hinderances, which keepe backe a sinner from the Practice of Pietie: necessary to bee read of all, but especially of carnall Gospellers in things. 175

5. How to begin the Morning with pious meditations and prayers. 236

6. How to reade the Bible with profit and ease once ouer every yeere. 244

7. A Morning prayer. 252

Another shorter prayer for the Morning. 276

Another brieffe Morning prayer. 276

8. Meditations how to walke with God all the day. 278

Especially how to guide thy thoughts. 279

Thy words. 289

Thy actions. 298

9. Meditations for the Evening. 312

10. An Evening prayer. 318

Another

## The Contents.

- Another shorter Evening prayer.* 329
- 11. Things to be meditated upon, as thou art going to bed.* 335
- 12. Meditations for a godly householder.* 335
- 13. A morning prayer for a Family.* 353
- 14. Holy meditations and graces before and after dinner and supper.* 353
- 15. Rules to be observed in singing of Psalmes.* 364
- 16. Evening prayer for a Family.* 368
- 17. A religious discourse of the Sabbath day, wherein is proved, that the Sabbath was altered from the seventh to the first day of the weeke, not by humane ordinance, but by Christ himselfe and his Apostles: that the fourth commandment is perpetuall and morall under the new Testament, as well as under the old. And the true manner of sanctifying the Sabbath*

## The Contents.

- Sabbath Day is described out of  
the Word of God. 477*
- 18. A Morning Prayer for  
the Sabbath Day. 455*
- 19. An Evening Prayer for  
the Sabbath Day. 482*
- 20. Meditations of the true  
manner of Fasting, and giving of  
Almes out of the Word of God. 491*
- 21. The right manner of holy  
Feasting. 520*
- 22. Holy and devout Medita-  
tions of the worthy and reverent re-  
ceiving of the Lords Supper. 522*
- 23. A humble Confession of  
sinnes before the holy Communion. 565*
- 24. A sweete Soliloquie to bee  
said a little before the receiving of  
the holy Sacrament. 593*
- 25. A Prayer to bee said after  
the receiving of the holy Sacra-  
ment. 606*
- 26. Meditations how to be-  
hau*

## The Contents.

- hune thy selfe in the time of sick-  
nesse. 578
27. A prayer when one begins  
to be sicke. 628
28. Directions for making thy  
Will, and setting thy house in or-  
der. 638
29. A prayer before taking of  
Physicke. 645
30. Meditations for one that is  
recovered from sicknesse. 664
- And a thanks-giving. 668
31. Meditations for the sicke,  
taken from the end of Gods cha-  
stisements. 684
32. Meditations for one that  
is like to dye. 675
33. A prayer to bee said of one  
that is like to dye. 688
34. Comfortable Meditations  
against despaire. 694
35. Directions for those, who  
come to visit the sicke. 717
36. A prayer to be said for the  
sicke. 723
- And choyce Scriptures to bee  
read vnto him. 729
37. Con-



## The Contents.

37. Consolations against impatience in sickness. 731
38. Consolations against the feare of death. 737
39. Seuen sanctified thoughts & so many spirituall sighs fit for a sicke man that is like to die. 744
40. Of the comfortable use of true absolution, and receiuing of the Lords Supper, to the faithfull and penitent, before they depart this life, if they may conveniently be heard. 755
41. The last speech of a godly man dying. 770
42. Meditations of martyrdom: wherein is prooued that those who dye for Papery, cannot bee Christs Martyrs. 772
43. A diuine Colloquie betwixt Christ and the Soule, concerning the vertue and efficacie of his dolorous Passion. 784
44. The Soules Soliloquie vnto Christ our Saviour. 802



# THE PRACTICE OF PIETY,

Directing a Christian how  
to walke, that he may  
please God.

**W**Ho ever thou art that  
lookest into this  
Booke, neuer under-  
take to reade it; vn-  
lesse thou first resoluest to be-  
come from thy heart, an vnfa-  
ined *Practitioner of Piety*. Yet  
reade it, and that speedily, lest  
before thou hast read it ouer,  
God (by some vnexpected  
death) cut thee off, for thine in-  
ueterate *Impiety*.

B

The

The Practice of Pietie consists

1 In knowing

1 The essence of God, and that, in respect of

1 The diuers manner of being therein, which are Three Persons:

- 1 Father.
- 2 Sonne.
- 3 Holy Ghost.

2 The Attributes thereof which are either,

Nominals; or

1 Absolute;

- 1 Simple-ness.
- 2 Infinite-ness.

Real;

2 Relative;

- 1 Life.
- 2 Understanding.
- 3 Will.
- 4 Power.
- 5 Majesty.

2 Thy owne selfe in respect of thy state of

- 1 Corruption.
- 2 Renouation.

Privately in thine owne person;

Ordinarily

1 By thy life, in dedicating thy self devoutly to serue him,

2 Publicly.

- 1 With thy family every day
- 2 With the Church on the Sabbath day.

Extraordinarily, by

- 1 Fasting.
- 2 Feasting.

2 By thy death in dying

- 1 In the Lord.
- 2 For the Lord.

Vnlesse

2 In glorifying God aright

Vnlesse that a man doth truly know God, he neither can, nor wil worship him aright: for how can a man loue him, whom hee knoweth not? and who will worship him, whose helpe a man thinks he needeth not? and how shall a man seeke remedie by Grace, who neuer vnderstood his misery by Nature? Therefore (saith the Apostle) *Hee that cometh to God, must beleue that God is, and that hee is a rewarder of them that seeke him.*

And for as much as there can bee no true Piety, without the knowledge of God: nor any good practice without the knowledge of a mans owne selfe: wee will therefore lay downe the knowledge of Gods Maiesty, and Mans Misery, as the first and chiefest grounds of the Practice of Piety.

*Tum Deum  
amare libet,  
cum persua-  
sum habemus  
ipsum esse op-  
timum maxi-  
mum, ubique  
presentem,  
omnia in no-  
bis efficien-  
tem, cum in  
quo uiuimus,  
mouemur, su-  
mus, Bucer.  
in Psal. 115.  
& Heb. 11.6.*

*Danda in-  
primis opera  
est, ut Deum  
norimus, quot-  
quot felices  
esse volumus.  
Quid nescis,  
si tu ipsum  
nescis?*





## A PLAINE

DESCRIPTION OF  
the Essence and Attributes  
of God, out of the holy  
Scripture, so farre forth as eue-  
ry Christian must compe-  
tently know, and neces-  
*arily beleene, that will*  
be saued.



Although no crea-  
ture can define  
what God is, be-  
cause hee is <sup>a</sup> *in-*  
*comprehensible*, and <sup>b</sup> dwelling  
in *inaccessible light*: yet it hath  
pleased his *Maiesty*, to reueale  
himselſe in his *Word* vnto vs, so  
farre as our weake *capacity* can  
best conceiue him. Thus:

*God is that one c spirituell and*  
*infinitely*

<sup>a</sup> Psa. 143. 3

<sup>1</sup> Tim. 1. 16

<sup>b</sup> Deu. 14. &

4. 31. & 31.

39. & 6. 4.

Isa. 45. 5, 6,

7, 8

<sup>1</sup> Cor. 8. 4.

Eph. 6. 5, 6.

<sup>1</sup> Tim. 2. 4.

<sup>c</sup> Ioh. 4. 24.

<sup>1</sup> Cor. 2. 17.

e infinitely f perfect g Essence, whose being is h of himselfe eternally.

In the *Divine Essence*, we are to consider 2. things. First, the *divers manner of being therein*: secondly, the *Attributes* therof.

The *divers manner of being therein*, are called i *Persons*.

A person is a k *distinct substance* of the l *Godhead*.

There are m *three Divine Persons*, the *Father*, the *Sonne*, and the *Holy Ghost*. These three *Persons* are not three severall *substances*, but three distinct *substances*; or three *divers manner of being* of n *one* and the *same substance*, and *Divine Essence*. So that a *Person* in the *God-head*, is an *individuall understanding*, and *incommunicable Substance*, living of it selfe, and not sustained by another.

In the *unity* of the *God-head*, there is a o *plurality*, which is not *accidental*, (for *God* is a most *pure act*, and admits no ac-

e 1 Ki. 8. 17.  
Psal. 147. 5.  
f Deu. 32. 4  
g Exo. 3. 14  
h 1 Cor. 8. 6.  
Act. 17. 25.  
Rom. 11. 36.  
i Heb. 1. 3.  
k 1oh. 1. 1.  
1oh. 4. 31. 37.  
1oh. 14. 10.  
l Col. 2. 9.  
m Gen. 1. 26  
3. 22 & 11. 7  
Exo. 20. 2.  
Hos. 1. 4, 7.  
Isa. 63. 9, 10  
Zach. 3. 2.  
Hag. 2. 5, 6.  
1oh. 5. 7.  
Mat. 3. 16, 17  
& 28. 19.  
1oh. 14. 26.  
2 Cor. 13. 13.  
n Singula sunt in  
singulis, & omnia  
in singulis, & sin-  
gula in omnibus,  
& unus omnia,  
Aug. lib. 6. de  
Trinit. cap. vii.

o Gen. 21. 6. & 3.  
2 & 11. 7. Isa. 61. 8.

\* *Persona di-*  
*uinitatis di-*  
*stinguuntur*  
*personali-*  
*ter, siue*  
*apostolice:*  
*o Deus est in*  
*diuise, vni*  
*in Trinitate,*  
*& inconfuso,*  
*trinus in vni-*  
*tate, Iustin. in*  
*lib. 1. c.*

cidents: ) nor *essentiall*: ( for  
 God is *one Essence* onely ) but  
 \* *personall*.

The persons in this one *Essence*  
 are but *three*. In this o *Mysterie*  
 there is *alins & alins*, another &  
 another: but not *alind & alind*,  
 another thing & another thing.

The *Diuine Essence* in it selfe,  
 is neither *diuided* nor *distingui-*  
*shed*. But the three *Persons* in  
 the *Diuine Essence* are distin-  
 guished among *themselves* three  
 manner of waies.

1. By their *Names*.

2. By their *Order*.

3. By their *Actions*.

I. By their *names* thus:

**T**He first Person is named the  
*father*; first, in respect of his  
*naturall Sonne Christ*: second-  
 ly, in respect of the *Elect*; his  
 q *adopted sons*, that is, those who  
 being not his sons by *Nature*,  
 are

p Mat. 21. 27

Mat. 3. 17.

q Iſa. 63. 16.

Eph. 3. 14, 15

are made his sonnes by *Grace*.

The second *Person* is named the  *Sonne*, because he is *n* begotten of his *o* *Fathers substance* or *nature*: and hee is called the *Word*: 1. because the *p* conception of a *Word* in mans mind, is the neerest thing, that in *some* sort can shadow vnto vs the manner, how he is *eternally begotten* of his *Fathers substance*: and in this respect he is also called the *Wisdom* of his *Father*, *Prou. 8. 12.* Secondly, because that by *q* *him*, the *Father* hath from the beginning declared his will for our saluation: hence called *λογος* *quasi* *λογος*, the *Persons* speaking with, or by the *Father*. Thirdly, because he is the *chiefest argument* of all the *Word of God*; of that *Word*, whereof *God* spake, when hee promised the *blessed Seede* to the *Fathers*, vnder the *old Testament*.

The *third Person* is named the *holy Ghost*: first, because hee is

B 4

spirituall

in *Prou. 30. 14*  
*n* *Psal. 2. 7.*  
*o* *Heb. 1. 3.*  
*Phil. 2. 6.*  
*2* *Basil sup. 5.*  
*Iohan. 8. 12.*  
*mens cogitan-*  
*do in seipsum*  
*reflexivus, &*  
*λογος inter-*  
*num gignit: ita*  
*mens illa a-*  
*terna, qua est*  
*Deus pater in*  
*seipsum intel-*  
*ligendo reflexa*  
*λογος aeternum*  
*modo ineffa-*  
*bili gemat: Et*  
*sicut exterior*  
*λογος, λογος*  
*interioris effi-*  
*gies quasi est:*  
*ita aeterna illa*  
*λογος, utro-*  
*que patris*  
*aeterni Patris*  
*imago est, &*  
*manifestatio*  
*character.*  
*Heb. 1. 3.*  
*q* *Ioh. 1. 18.*  
*Iren. 1. 4. c. 14.*  
*1. 10. 43.*  
*Heb. 12.*  
*Luk. 24. 27.*  
*Ioh. 5. 45.*  
*Act. 3. 22,*  
*23. 25.*  
*FIG. 63. 10.*  
*1. Cor. 13. 31.*



1. Ioh. 4. 14.  
1. Cor. 3. 17.

2. Ioh. 9. 21.

Gal. 4. 6.

Ioh. 15. 26.

2. 1. Pet. 1. 15.

26.

2. Cor. 3. 18.

1. Thes. 5. 2, 3.

1. Pet. 2. 1.

spirituall without a body: secondly, because he is *spired*, and as it were breathed from both the *Father* and the *Sonne*, that is, proceedeth from them both. And he is called *holy*, both because he is *holy* in his owne nature, and also the immediate *sanctifier* of all Gods *Elect* people.

## 2. By this Order. Thus:

**T**HE *Persons* of the God-head are either the *Father*, or those which are of the *Father*.

The *Father* is the *first person* in the glorious *Trinity*,<sup>b</sup> having neither his *being*, nor *beginning* of any other, but of himself; *begetting* his *Sonne*, and together with his *Sonne*, *sending forth* the *holy Ghost* from everlasting. The *persons* which are of the *Father*, are *those*, who in respect of their *Personal existence*, have the *whole* *Divine*

a Origo essentia in divinis nulla est: origo personarum locum habet in filio et Spiritu sancto. Pater enim est prior filio, non tempore, sed ordine. Alsted.  
b Mat. 18. 9.  
1. Ioh. 5. 7.  
c Ideo dicitur Pater.  
d Ioh. 1. 1.  
e Ioh. 1. 1.

Divine Essence, eternally communicated vnto them from the Father. And those are either from the Father alone, as the Sonne, or from the Father and the Sonne, as the holy Ghost.

The Sonne is the second Person of the glorious Trinity, and the onely begotten Sonne of his Father, not by Grace, but by nature; having his *b* being of the Father alone, and the whole being of his Father, by an eternal, and incomprehensible generation: & with the Father, sendeth forth the holy Ghost. In respect of his absolute Essence, he is of himselfe, but in respect of his Person, hee is, by an eternall generation, of his Father. For the Essence doth not beget an Essence, but the *c* person of the Father begetteth the person of the Son, and so he is God of GOD, and hath from his Fa-

b Filius Dei  
ἐκ τοῦ Θεοῦ,  
quoad essentiam  
absolutam,  
est quidem  
a seipso &  
αὐτοῦ Θεοῦ,  
sed ratione  
γενέσεως  
πατρικῆς,  
sua esse per-  
sonalis per a-  
ternam gene-  
rationem a pa-  
tre existit:  
ideoq; non est  
αὐτὸς Θεός.  
Ioh. 6. 38, 7  
Ioh. 5. 19.  
Mich. 5. 1.  
Joh. 2. 1.  
c Psal. 2. 7.  
Heb. 1. 5.

Aliud est habere Essentiam divinam a seipso: & habere essentiam divinam a seipsa existentem: remota enim relatione ad Patrem, sola restat Essentia, qua est a seipsa: hinc filius dicitur principia-  
tus, non essentiatu. Th. Sum. pag. 9 33.

ther the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third *Person* of the blessed *Trinitie*, & proceeding & sent forth, equally from *both* the *Father* and the *Son*, by an internall and incomprehensible *spiration*: For as the *Son* receiveth the whole diuine *Essence* by *generation*; so the *holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *persons* appeares, in that the *Father* begetting, must in order be before the *Sonne* begotten; and the *Father* and *Sonne*, before the *Holy Ghost*, proceeding from both.

This *Order* serues to set forth vnto vs two things: first, the manner how the *Trinity* worketh in their externall actions; as that the *Father* worketh of himselfe, by the *Sonne* and the *Holy Ghost*; the *Sonne* from the *Father*

a Ioh. 15.

26.

Therefore  
Rom. 8. 9. the  
Holy Ghost  
is called the  
Spirit of  
Christ.

e Spiritus S.  
a Patre & a  
Filio procedit,  
tandem ab  
vno & eodem  
principio, in  
duabus sam-  
um personis  
subsistentis,  
non autem  
tandem a  
duobus ac di-  
uersis prin-  
cipiis.

ther, by the *holy Ghost*, the *Holy Ghost*, from the *Father* and the *Sonne*. Secondly, to distinguish the first & *immediate beginning*, from which those externall and comon actions do flow. Hence it is, that forasmuch as the *Father* is the *fountain* and *originall* of the *Trinity*, the beginning of al *external* working: the *a Name* of *God* in relation, & the title of *Creator* in the *Creed*, are given in a speciall manner to the *Father*: our *Redemption* to the *Son*: and our *Sanctification* to the perso of the *holy Ghost*, as the *immediate Agents* of these actions. And this is also the cause, why the *Son*, as he is *Mediator*, referrcth all things to the *b Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are *c reconciled* to the *Father*:

This diuine order or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority*, nor *inferiority* among the three per<sup>s</sup> sons

a Hinc Dei  
nomen sap  
in scripturis  
Pater  
nec a Son  
tribuitur  
Ioh 14. 28.

Rom 8. 5.  
1. Cor. 8. 6.  
1. Cor. 1. 24.  
b Mat. 11. 25,  
26, 27.  
Ioh. 5. 19, 20,  
21, 22, 23.  
Ioh. 11. 14. 42.  
Ioh. 13. 49.  
c 2. Cor. 5. 18,  
&c.



Incarnatio  
 Verbi propriis  
 non Patri nec  
 Spiritui  
 Sancto nisi  
 in Iudaea  
 anni Domini  
 4000  
 compeas. Da-  
 mas. 1. de or-  
 tho. fid. c. 13.  
 Impleuit car-  
 nem Christi  
 Pater & Spi-  
 ritus S. sed  
 maiestate, non  
 susceptione,  
 Aug. serm. 3.  
 de Temp.  
 Ioh. 3. 6.  
 Rom. 8. 12.  
 & 5. 8, 10.  
 Hoc mirum  
 factus semper  
 mens cogitet,  
 vno hoc ne  
 dubita, fide-  
 re, parva salus  
 Melanct.  
 Vt qui erat  
 in diuinitate  
 Dei filius, su-  
 per in huma-  
 nitate hominis  
 filius, ne no-  
 men filii ad  
 alterum tran-  
 sferet, qui non  
 esset aeterna  
 naturae  
 filius. Arg.

sons, but for nature they are co-essential, for Dignitie coequal, for Time coeternall.

The whole diuine essence is in every one of the three Persons; but it was incarnated *g onely* in the second Person of the Word, and not in the person of the Father, or of the holy Ghost, for three reasons.

First, that God the Father might the rather set forth the greatnesse of his loue to *Man-kind*; in giuing his *first* and *onely* begotten Sonne, to be incarnated, & to suffer death for mans saluation.

Secondly, that he who was in his *Diuinity* the Sonne of God, should bee in his *Humanity* the Son of *Man*: lest the name of Son should passe vnto another, who by his *eternall* natiuity was not the Sonne.

Thirdly, because it was mee-kest, that that person who is the *substantiall* Image of his eternal Father,

Father, should restore in vs the *Spiritual Image* of God, which we had lost.

In the *Incarnation*, the *God-head* was not turned into the *Manhood*, nor the *Manhood* into the *God-head*: but the *God-head*, as it is the *second Person* or *Word*, assumed vnto it the *Manhood*, that is, the *whole nature of man*, body and soule; and all the naturall properties and *z infirmities* thereof, *sinne* excepted.

The *Second Person* tooke not vpon him the *person* of man, but the *Nature* of man. So that the humane nature hath no personal *subsistence* of it owne, (for then there should bee *two Persons* in Christ;) but it subsisteth in the *Word*, the *second Person*. For, as the soule and body makes but one *Person* of *Man*: so the *God-head*, and *Manhood* makes but one *Person* of *Christ*.

The two natures of the *God-head*, and *Manhood*, are so re-  
ally

*Congruetas  
filium assu-  
mere huma-  
nam naturam,  
ut hac perso-  
na, qua est  
substantialis  
imago aeterni  
Patris, resti-  
tueret ima-  
ginem Dei in  
nobis corrup-  
tam, Athan.  
Heb. 3. 17, 18.  
Heb. 4. 15.*

*z Infirmities,  
mera priuari-  
onis, non pra-  
ua dispositio-  
nis.*

*Humana na-  
tura est di-  
stinctum indi-  
uiduum a na-  
tura diuina,  
et si non sit  
distincta per-  
sona, Keck.  
Syst. Theol.  
lib. 3. p. 119.*

*Vniri Hypo-  
statice Deum  
& hominem,  
nihil est aliud  
quam naturam  
humanam  
non habere  
propriam exi-  
stentiam, sed  
assumptam  
esse a verbo  
aeterno, ad ip-  
sam verbi  
subsistentiam,  
Bellar de in-  
carnat. l. 3.  
cap. 8.  
y Saluis &  
distantis ma-  
nentibus pro-  
prietatibus na-  
turae tam as-  
sumptis,  
quam as-  
sumpta.*

*Act. 20. 28.  
Act. 17. 31.  
Dr. Field of  
the Church,  
book 3. c. 35.*

all united by a Personall union, that as they neuer can be separated asunder, so are they not y<sup>e</sup> cōfounded; but remaine still distinguished by their seuerall and Essentiall proprieties, which they had before they were vnited. As for example, the infinitenesse of the *Diuine*, is not communicated to the *humane* nature; nor the finitenesse of the *humane*, to the *diuine* nature.

Yet by reason of this personal union, there is such a communion of the properties of both natures that that which is proper to the one, is sometimes attributed to the other nature. As that God purchased the Church with his owne blood: And that he will iudge the World by that Man whom he hath appointed. Hence also it is, that though the *Humanitie* of Christ be a created, and therefore a finite and limited nature, & cānot bee euery where present, by actuall position, or local extension,

sion, according to his <sup>o</sup> *naturall* being: yet because it hath communicated vnto it the *personall* *Subsistence* of the *Sonne of God*, which is infinite, and without limitation; and is so vnited with God, that it is no *where* *seuered* from God; the body of Christ, in respect of his *p* *personal* being, may rightly be said to bee *euery where*.

o Secundum esse naturale Christus non est ubique.

p Secundum esse personale Christus est ubique.

3. *The Actions by which the three persons be distinguished.*

**T**He actions are of two sorts; either *External*, respecting the creatures; & those are after a sort common to *euery one* of the three *Persons*: or *Internall*, respecting the *Persons onely* amongst themselves, and are altogether *incommunicable*.

The *Externall* and communicable *Actions* of the three *Persons* are these:

The *creation* of the world peculiarly

In operibus ad extra tres personae operantur simul, seruato ordine personarum in operando.



¶ Rom. ii. 36.

6 As redemption,  
Act. 20. 28.  
and sanctification.  
¶ Pet. 2. to  
the Father:  
Creation,  
1. Ioh. 3. and  
Sanctification,  
1. Cor. 1.  
2. to the Son  
Creation,  
Psal. 33. 6.  
& Redemption,  
Eph. 4.  
30. to the  
Holy Ghost.  
Ioyntly all  
to each :  
1. Cor. 6. 11.  
*Opera Trinitatis  
ad extra  
indivisa, ad  
inter diuisa.*

culiarly belonging to God the Father: The redemption of the Church, to God the Sonne: And the sanctification of the Elect, to God the Holy Ghost. But because the Father created, and still governeth the World by the Sonne in the holy Ghost, therefore these externall actions are indifferently, in 6 Scripture, oftentimes ascribed to each of the three Persons, and therefore called communicable and diuided Actions.

The Internall and incommunicable Actions, or proprieties of the three Persons are these:

1. To beget; and that belongeth only to the Father: who is neither made, created, nor begotten of any.

2. To bee begotten: and that belongeth onely to the Sonne; who is of the Father alone, not made, nor created, but begottē.

3. To proceede from both: and that belongeth onely to the holy Ghost; who is of the Father and the

the Sonne; neither made, created, nor begotten, but proceeding.

So that when we say, that the Divine Essence is in the Father unbegotten: in the Sonne begotten: and in the Holy Ghost proceeding: wee make not three Essences, but only shew the diuers manners of *subsisting*, by which the same most simple, eternall, & unbegotten Essence *subsisteth* in each Person: namely, that it is not in the Father by generation; that it is in the Son communicated from the Father by generation: and in the holy Ghost, communicated from both the Father and the Sonne by proceeding.

These are incommunicable Actions; and do make, not an essentiall, accidentall, or rationall, but a real distinction betwixt the three Persons. So that he who is the Father in the Trinity, is not the Sonne: He who is the Sonne in the Trinity, is not the Father: He

*Persona nomen, non est aliquid ab essentia abstractū ac separatum: Fauts Theol. disp. 2. persona est ipsa essentia diuina, contracta a seipsum & peculiarem subsistendi modū. Zanchius. Persona gignit, & gignitur. Essentia nec gignit nec gignitur, sed communicatur, Alsted.*

a Quam v-  
nimus cogito,  
trinitatem  
prehensibile  
luce involuat.  
Nazian.  
b Quamvis  
persona cum  
Essentia non  
sit omnino  
idem, non ta-  
men ab ea est  
omnino aliud:  
differt. n. nu-  
mero, quia  
sic in divinis  
foret quatuor-  
mitas; non re,  
quia essentia  
de personis  
pradicatur,  
sed formaliter  
tu dbyo,  
sive ratione  
ratiocinante:  
Essentia divi-  
na non differt  
a personis, ut  
res a rebus,  
sed ut res a  
suis modis:  
nam in Deo  
non est res, &  
res, sed res &  
modus res.

He who is the *holy Ghost* in the *Trinity*, is neither the *Sonne*, nor the *father*, but the *spirit*, proceeding from both: though there is but *one* and the same *Essence* com-  
mō to a *all three*. As therefore we beleue that the *Father is God*, the *Son is God*, and the *holy Ghost is God*: so we likewise beleue that *God is the Father*, *God is the Sonne*, and *God is the Holy Ghost*. But by reason of this *reall distinction*, the *person* of the one is not, nor neuer can be, the *per-son* of the other. The three *Per-sons* therefore of the *God-head* doe not differ from the *Essence*, but *b formally*. but they differ *re-ally* one from another, & so are distinguished by their *hypostati-cal* proprieties. As the *Father is God begetting God the Son*: the *Son is God begotten of God the Father*: and the *holy Ghost is God proceeding from both God the Father, and God the Son*. Hence it is, that the *Scriptures*  
vse

use the name of God two manner  
of waies: Either <sup>b</sup> *Essentially*, &  
then it signifieth the *three Per-*  
*sons conioyntly*; or <sup>c</sup> *Personally*,  
and then by a *Synecdoche* it sig-  
nifieth but *one* of the three Per-  
sons in the *Godhead*. As the *Fa-*  
*ther*, 1. *Tim.* 2. 5. or the *Son*, *Act.*  
20. 28. 1. *Tim.* 3. 16. or the *holy*  
*Ghost*, *Act.* 5. 4. 2. *Cor.* 6. 16.

And because the *Divine Es-*  
*sence* (common to all the three  
persons) is but *one*, we call the  
same *Unity*. But because there  
be *three distinct Persons* in this  
one indivisible *Essence*, we call  
the same *Trinity*. <sup>e</sup> So that this  
*Unity in Trinity*, and *Trinity in*  
*Unity*, is a holy <sup>d</sup> *mystery*: rather  
to bee religiously adored by  
*faith*, than <sup>f</sup> *curiously* searched  
by *reason*, further then God  
hath reuealed in his Word.

<sup>b</sup> *scilicet* *os*  
*Nomen Dei*  
*essentialiter*  
*positum, non*  
*minus Filium*  
*& Spiritum*  
*Sanctum,*  
*quam patrem*  
*designat.*  
<sup>c</sup> *unica* *trinitas.*

*Sacramentum*  
*hoc veneran-*  
*dum, non*  
*scrutandum,*  
*quo modo*  
*pluralitas sit*  
*in unitate, &*  
*unitas in*  
*pluralitate.*  
*Scrutari hoc*  
*temeritas est,*  
*credere pietas,*  
*nosse vero, vi-*  
*ta aeterna.*

*Bern.*  
<sup>d</sup> *Neque ad*  
*loquendum*  
*digne de Deo*  
*lingua sufficit,*  
*neque ad per-*  
*cipiendum in-*  
*tellectus pra-*

*uales magis ergo glorificare nos conuenit Deum, quod talis est, qui*  
*& intellectum transcendit, & cognitionis initium superat, Chry-*  
*sost. Hom. 2. Heb. 1. De Deo loqui etiam uera periculosissimum*  
*est, Arnob. 1. Lingua, mens, & cogitatio non horrescit, quodas*  
*de Deo sermonem habet, Nazian.*

Thus



Thus farre of the diuers manner  
of being in this Diuine Essence:  
now of the Attributes  
thereof.

**A** Attributes are certaine de-  
scriptions of the Diuine  
Essence, deliuered in the Scrip-  
tures, according to the *weaknes*  
of our *capacity*, to helpe vs the  
better to vnderstand the *nature*  
of Gods Essence, & to discern  
it from all other essences.

The *Attributes* of God are  
of two sorts, either *nominal*, or  
*real*.

The *Nominal* Attributes are  
of three sorts: first, those which  
signifie Gods *Essence*: secondly,  
the *Persons* in the Essence: third-  
ly, those which signifie *his es-*  
*sentiall workes*.

Of the first sort is the name  
*a Jehonah*, or rather *b Jebuch*,  
which signifieth *eternall being of*  
*himselfe*; in whom being with-  
out

2. Condescen-  
dit nobis De-  
us, ut nos con-  
fargamus ei,  
Au. de spec.  
c. 112.

a Exod. 17. 3  
Ab Haiah  
vel Haiah,  
Effe: nam ita  
Deus est a se-  
ipso, ut sit su-  
um esse, &  
auctori.

Omnes huius  
nominis litera  
sunt spiritua-  
les, ut denota-  
tur Deum esse  
spiritum.

P. Mart. loc.  
cum. cap. 11.

P. Montan. de  
arc. serm. c. 1.

Jehonah non  
habet plurale,  
& in scriptu-  
ris solis vero  
Deo tribuitur

out all beginning and end, all other beings both begin and end, *Isa. 42. 8. Psal. 83. 18.*

God tels *Moses, Exo 6. 4.* that he was not knowne to *Abraham, Isaac and Iacob* by his name *Iehonah*. (Not but that they knew this to be the name of God: for they vsed it in all their Praiers) but because they liued not to see God effecting in deed, that which he promised them; in graciously deliuering their seed out of *Egypt*, & ingiuing them the real possession of *Canaā's Land*; and so to be not onely God Almighty, by whom al things were made; but also performing in deed to the children, that which he promised in his Word to the *Fathers*, wch this name *Iehonah* especially signifieth. And for this cause *Moses* calls God first *Iehonah*, when the vniuersal creation had his absolute being, *Gen. 2. 4.* And this admirable name is graue on the *Decalogues* forehead.

*Locus Exod. 6. 3. intelligendus est de gradibus diuinarum potestatum Gerard. loc. 3. de Nat. Dei. Ex usu scripturae res tunc dicuntur fieri, quando sunt manifestae: Sic dicitur, Spiritus Sanctus nondum erat, id est, nondum innotuerat. Alsted. Lex. Theol. cap. 1.*

head, which was pronounced  
vpon the *Israelites* deliuerance  
to bee the *rule of righteousness*;  
after which they should serue  
their Deliuerer in the promised  
Land.

Quod licet  
scribere,  
offari cur non  
liceret?  
Theod. in  
Ept.

This Name is so full of Diuine  
Mysteries, that the *Jewes* hold it  
a sin to pronounce it: but if it be  
no sin to write it, why should it  
be vnlawfull to pronounce it?

This Holy Name of God  
teacheth vs:

Est eternum,  
dominus.  
Fons est  
vitalis voluc.

First, what God is in him-  
selfe, namely, *an eternall being of  
himselfe.*

Secondly, how hee is vnto  
others, because that from him  
all other Creatures haue recei-  
ued their being.

In promissio-  
nibus Iehouah  
est v.

Thirdly, that we may confidēt-  
ly beleeue his promises: for hee  
is named *IEHOVAH*, not only in  
respect of being, and causing all  
things to bee, but especially in  
respect of his *gracious promises*,  
which without faile he will ful-  
fill

in his appointed time, & so causeth that to be, which was not before. And so this name is a golden pledge vnto vs, that because he hath promised, he will surely vpon our repentance forgive vs all our sins; at the time of death, receive our Soules; and in the resurrection raise vp our Bodies in glory to life everlasting.

The second Name denoting Gods effece, is *Eheieh*; but once read Ex. 3. 14. of the same root that *IEHOVAH*: & signifieth, *I AM OR I WILL BE*: for when *Moses* asked God by what name he should call him, God then named himselfe, *Eheieh* *Ascher-Eheieh*; *I am that I am*; or *I will be that I will be*: signifying, that he is an eternall, vnchangeable Being: For seeing euery creature is temporary and mutable; no creature can say, *Ero qui ero*; *I will be that I will be*. This name in the New Testament is giuen to our Lord Christ, when he

a Isa. 55. 7.  
b Ioh. 12. 26  
Ioh. 14. 2, 3  
c Iob. 6. 40.  
Ioh. 1. 5.



ῥοῦ καὶ οὐ  
καὶ ὁ ἰσχυρὸς

ῥοῦ καὶ οὐ  
καὶ ὁ ἰσχυρὸς  
ῥοῦ καὶ οὐ  
καὶ ὁ ἰσχυρὸς  
ῥοῦ καὶ οὐ  
καὶ ὁ ἰσχυρὸς

hee is called *Alpha and Omega*,  
*The beginning, and the ending,*  
*which is, which was, and which*  
*is to come, The Almighty, Apoc.*  
*1.18.* For all time past and to  
come, is aye present before  
God. And to this Name, *Christ*  
himselfe alludeth, *Ioh. 8. 58.*  
*Before Abraham was, I AM.*

This Name should teach vs  
likewise to haue alwaies pre-  
sent in our minds our first crea-  
tion, present corruption, & future  
Glorification: and not content  
our selues with *I was good*, or *I*  
*will be good*, but to bee good  
presently; that when euer God  
sends for vs, hee may finde vs  
prepared for him.

The third name is *Iah*, which  
as it comes of the same roote, so  
is it the contract of *Iehouah*, &  
signifieth *Lord*, because he is the  
\* beginning & *Being* of beings.  
It is a \* name for the most part,  
ascribed vnto God, when some  
notable deliuerance or benefit  
comes

\* Deus est  
causa causa-  
rum & Ens  
entium.

\* Psal 68.19.  
Psal. 101. 18.  
Ps. 106. 1, 48.  
Psal. 111. 1, &c.  
Pa. 112. 1, &c.  
Psal. 113. 1, 9.  
Ps. 115, 17, 18.  
Psal. 116. 19.  
Psal. 118. 5, 14.  
Psal. 125. 34.



c Plato in  
Carylo. Hinc  
illud Virgil.  
Deum nam-  
que ire per  
omnes terras  
que trañs-  
que maris.  
Zanchius.  
d Deus est  
lux.  
arrogator.

Ioh. 10. 14.  
I Cor. 8. 5.

e Incumbis  
nobis necessi-  
tas recte vi-  
uenti : cum  
omnia qua  
facimus, facta  
sint coram  
oculis Iudicis  
cuncta vi-  
denti, Boe-  
tius.

ment : and of profane Writers  
commonly. It is deriued c *ἀνι-  
ρῶ, sin*, because hee runnes tho-  
row, & compasseth all things :  
or *ἀνιρῶ, sin*, which signifieth  
to burne and kindle : for God is  
Lighe, and the Author both of  
Heate, d Lighe, and Life, in all  
Creatures, either immediately  
of himselfe, or mediately by se-  
condary causes. The name is v-  
sed either improperly, or properly  
[improperly, when is is giuen ei-  
ther figuratiuely, to Magistrates  
or falsely to Idols. But when it  
is properly & absolutely taken,  
it signifieth the *Eternall Essence*  
of God, being aboue all things,  
and through all things : giuing  
life and light to all creatures,  
and preserving and governing  
them, in their wonderful frame  
and order. e *God seeth all in all  
places* : Let vs therefore ebery  
where take heed what we doe  
in his sight.

Thus farre the names which  
signifie

signifie Gods Essence.

The name which signifieth the Persons in the Essence, is chiefly one, *Elohim*.

*Elohim* signifieth the mightie Iudges: It is a name of the plural number, to expresse the Trinity of Persons in Vnity of Essence. And to this purpose the Holy Ghost beginneth the Holy Bible with this plurall name of God, ioyned with a Verbe of the singular number; as *Elohim Bara, Diicreavit*, *Theſe mighty Gods, or all the three Persons in the God-head created.* The Jewes

also note in the Verb *Bara*, consisting of three Letters, the mysterie of the Trinitie. By *Beth, Ben*, the Son; by *Resh Ruah*, the Spirit: by *Aleph, Ab*, the Father. But this holy Myſtery is more cleerely taught by *Moses, Gen. 3. 22.* And *IEHOVAH Elohim* said; Behold, the Man is become as one of vs. And *Gen. 19. 24.* *IEHOVAH* rained

Nomen Elohim est personarum  
Singularium.  
Quia Elohim de una persona dicitur, Synecdochice dictum est propter Essentia unitatem. Iunius.  
The like you may reade, Deut. 6. 4. Iesh 24. 19.



k Sic Marcus  
Arethufius  
in Smirnenfi  
Confilio sancte  
expofuit, So-  
cras. Eccla.  
Mif. 1. 2. 30.

upon Soadome and upon Gamor-  
rah, brimstone and fire from He-  
nouah out of Heauen: k that  
is, God, the Sonne, from God  
the Father, who hath committed  
all iudgement vnto the Sonne,  
Iob. 5. 22. See Psalmes 33. 6. 7. 63.  
9. 10. The singular number  
of Elohim is Eloah, deriued of  
Alah, he swore; because that in  
all waighy causes, when neces-  
sary requireth an oath to decide  
the truth; wee are onely to  
swear by the Name of God,  
which is the great and righte-  
ous Iudge of Heauen and Earth.

This Name Eloah is but sel-  
dome yfed, as Abak. 3. 3. Iob 4.  
9. Iob 12. 4. and 15. 8. 36. 2.  
Psalmes 18. 32. Psalmes 114. 7.  
Once it hath a Noun plurall  
ioyned to it, Iob 35. 10. None  
saith, Where is Eloah Gofai, the  
Almighty my Maker? to note  
the Myftery of the eternall Tri-  
nity. Many times also Elohim,  
the plurall number, is ioyned  
with

This place  
well vrged,  
had grinded  
Arius in  
pieces.

with a verbe plurall, to expresse more emphatically this Myſterie, *Gen. 35. 7. 2. Sam. 7. 23. \* Iosh. 24. 19. Jer. 10. 10. Elohim* is alſo ſometime Tropically giuen to Magiſtrates, becauſe they are Gods Vicegerents, as to *Moses, Exod. 7. 1. I EHOVAH ſaid vnto Moſes, I haue made thee Elohim to Pharaoh*, that is, I haue appointed thee an Embaſſador, to repreſent the Perſon of the true *Three one God*, and to deliuer this meſſage and will vnto *Pharaoh*. As oft therefore as we reade, or heare this name *Elohim*, it ſhould put vs in minde to conſider, that in one diuine Eſſence there are three diſtinct Perſons, and that God is *I EHOVAH Elohim*.

Now follow the Names which signify Gods Essentiall workes, which are these five especially.

T

b Hence El; in Hebrew, as Mat. 27. 46. and Eloi, in the Syriacke, as Mar. 15. 31. doth signifie, my God.  
 2 Chron. 32. 8.  
 \* The 70. turne it *εὐνομοῦν*. It is deriued of *Dai*, sufficiencie, & the Relatiue, the same that *αὐτοῦ* or of *Shad*, a Dugge, because God feedes his children with sufficiency of all grace, as the louing mother, the childe, with the milke of her breasts.

1 **E**L, which is as much as the *strong God*, b and teacheth vs, that God is not onely most strong, and fortitude it selfe, in his owne Essence: but also that it is he, that giueth all strength and power to all other Creatures. Therefore Christ is called, *Esay 6. 9. El Gibbor, The strong, most mighty God*. Let not Gods children feare the power of enemies, for *El* our God is more strong than they.

2. *Shaddai*, \* that is, *Omni-potent*. By this name, God vsually stiled himselfe to the Patriarches, *I am El Shaddai, The strong God, Almighty*. Because hee is perfectly able to defend his seruants from all euill: to blesse them with all spirituall and

and temporall blessings, and to perform al his promises, which hee hath made vnto them for this life, and that which is to come. This name belongeth onely to the Godhead, and to no Creature, no, not the *humanity of Christ*. This may teach vs with the Patriarches, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. *b Adonai*, my Lord; This name, as the *Massorets* note, is found 134. times in the Old Testament. *Analogically* it is giuen to creatures, but properly it belongeth to God alone. It is vsed, *Malac. 1. 6.* in the plurall number, to note the *mysterie* of the holy Trinity. If I bee *Adonai*, Lord, where is my feare? *Adonai* the singular: *Adonim* the plurall Number. This name is giuen to Christ, *Dan. 9. 17.* Cause thy face to shine vpon

*b* A name compounded of *Ad*, My, *Adon*, Lord, *Adon* derivatur ab *E-*den, *bas*, quia *Deus* est fundamentum & sustentator omnium creaturarum. Hinc *Adon*, *Dominus*, cui rei domestica cura incumbit. Et ei tanquam columna innititur. Quando de creaturis usurpatur *Adonai*, est Iod cum patach: sed de Creatore cum cametz. Ab *Adonai* manifeste videtur *Ebraicum*. *Adonai* *82. 3*



the Sanctuary that is desolate, for *Adonai* (the Lord Christ) his sake. The hearing of this holy name, may teach euery man to obey Gods Commandements, to feare him alone, to suffer none besides him to raigne in his conscience, to lay hold (by a particular hand of faith) vpon his Word and promise, and to challenge God in Christ to bee his God, that hee may say with *Thomas*, *Thou art my Lord and my God.*

4. Is *Religion*: that is, *most High*, *Psalme 9.2.* *Psalme 91.1.* and *92.9.* *Dan. 4. 17. 24. 25, 34.* *Acts 7.47.* This name *Gabriel* giueth vnto God; telling the Virgin *Mary*, that the child which should be borne of her, should be the Sonne of the *most High*, *Luke 1. 32.* This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heauen and Earth. Secondly; that no man

So the diuell  
called Christ  
the Sonne of  
God, The  
most High.  
*Luk. 8.28.*

man should bee proud of any earthly honour or greatnesse.

Thirdly, if we desire true dignity, to labour to haue communion with GOD in *grace and glory*.

5. *Abba*, a Syriacke name, signifying *Father*; *Rom. 8. 15*. This is sometimes vsed *Essentially*, as in the Lords Prayer. Secondly, *Personally*, as *Mat. 11. 25*. For God is Christs Father by *nature*, and *Christians* by *adoption and grace*. Christ is called the *everlasting Father*, *Isa. 9. 6*. because he regenerates vs vnder the new Testament. God is also called a *the Father of light*, *1 Jam. 1. 17*. because God dwelleth in inaccessible light, *1 Tim. 6. 16*. and is the *Author*, not onely of the Sunnes light, but also of all the light, both of naturall reason, and supernaturall grace,<sup>b</sup> *Which lighteneth euery man that cometh into the World*. This name

\* For what is earthly greatnesse, compared to Gods Highnesse?

a Partip-  
tion  
Of whose  
Substance  
the light of  
the Sun is  
but a shadow.

b Ioh. 1. 9.

taught vs, that all the gifts which we receive from GOD, proceede from his more fatherly loue. Secondly, that we should loue him again, as deare children. Thirdly, that we may in all our needs & troubles, bee bold to call vpon him as a Father, for his helpe and succour. Thus should wee not heare of the sacred names of God, but wee should thereby bee put in minde of his *goodnesse* vnto vs, and of our *duties* vnto him. And then should we finde how comfortable a thing it is, to do euery thing in the *Name of God*. A phrase vsuall in euery mans *tongue*: but the true comfort thereof (through ignorance) knowne to few mens *hearts*.

It is a great *Wisedome*, and an vnspokeable matter for the strengthening of a Christians *Faith*, to know how in the mediation of *Christ*, to inuocate God by *such a name*, as whereby

he

he hath manifested himselfe to  
be most willing, and best able  
to helpe and succour him in his  
present need or aduersitie. The  
evident desire of knowing God,  
is the surest testimony of our  
love to God, and of Gods fauour  
to vs. Because he hath set his love  
upon mee, therefore I will deliuer  
him: I will set him on high, because  
he hath knowne my name: he shall  
call upon mee, and I will answer  
him, &c. And it is a great  
strengthening of faith, with  
vnderstanding to begin euery  
action in the name of God.

Thus farre of the nominall

Attributes.

The reall Attributes are of  
two sorts: either absolute, or re-  
lative.

The Absolute Attributes are  
such, which cannot in any sort  
agree to any creature, but to  
God alone.

These are two. Simplenesse,  
and Infinitenesse.

Simple.

Psal. 91. 14,  
15.

Intelligentia  
habens ali-  
quid simile  
materia, ali-  
quid simplex  
forma. Solus  
Deus simplex  
est, in quo ni-  
hil in poten-  
tia, sed in actu  
omnia, imo  
ipse pater, pri-  
mus, medius,  
ultimus actus.  
Scol. Exerc.  
6. Sect. 2.  
Iust. Martyr  
qu. 120 ad  
Orthodo-  
xos.



*Simpleness*, is that whereby God is void of all composition, division, multiplication, accident, or parts: compounding, either sensible, or intelligible: so that what euer he is, hee is the same essentially.

It hindereth not Gods simpleness that he is three, because God is three, not by composition of parts, but by coexistence of Persons.

*Infinitenesse* is that, whereby all things in God are voyde of all measure, limitation, and bounds, aboue and beneath, before and after.

From these two doe necessarily flow three other *Absolute* attributes.

6. *Vnmeasurableness*, or *ubiquity*, whereby he is of infinite extension, b filling heaven and

earth,

a Intelligen-  
tia, cum sint  
entia alia ab  
infinita. Ente  
finita esse ne-  
cessè est: nam,  
duo infinita  
nequunt  
esse, neque in  
materia, ne-  
que extra. as-  
surant.

Esse a duo  
principia pri-  
ma, Scal. Ex-  
erc. 359. Sect.

b Acts 7:48.  
Psal. 149.

Iob 11. 7. &c.

2 Chron 2. 6, 6. Psal. 139. 5, &c. Jer. 23. 23, 24. Deus est ubique,  
non ita ut in diuidis parte sit diuiduus, aut tanquam in maiore  
parte maior Dei pars sit, in minore minor, sed ubique totus, &  
in seipso totus est. Aug. Deus est intellectualis Sphæra, cuius  
centrum est ubique, circumferentia vero nusquam. Talm.

earth, containing al places, and not contained of any, *space, place, or bounds*, and being no where absent, is every where present.

There are 4. degrees of Gods presence: the first is *universal*, by which God is *repletively* every where, *inclusively*, no where.

Secondly, *Speciall*, by which God is said to bee in *heaven*, because that \*there his Power, *Wisedome*, and *Goodnesse* is in a more excellent manner scene and enioyed: as also because that vsually hee doth from thence powre both his *Blessings* and *Judgements*.

Thirdly, *more speciall*, by which God *dwelleth* in his *Saints*.

Fourthly, *most speciall*, and altogether singular, by which the whole fulnesse of the Godhead *dwelleth* in Christ *bodily*.

2. *Unchangeablenesse*, whereby God is voyde of all change: both in respect of his *d* Essence, and *e* Will.

3. *Eter-*

\*Psal. 19. 1.

Mos. 2. 21.

b 1 Cor. 3. 16.

and 6. 19.

2 Cor. 6. 16.

c Colof. 2. 8.

d Rom. 1. 2.

Isa. 40. 28.

Psalm. 102.

27, &c.

e Apoc. 1. 8.

1 Sam. 15. 29.

Num. 23. 19.

Mal. 3. 6.

Rom. 11. 29.

1am. 1. 18.

Penitentia

cum de Deo

enunciatur,

non affectum

in Deo, sed

affectum Dei

in hominibus

significat.

Alfred.

Iſa. 44. 6.  
 Iam. 5. 19.  
 Dan 6. 26.  
 Heb. 12.  
 Apoc 4 8.  
 Creatura  
 quædam æ-  
 ternæ sunt &  
 poſteriores &  
 prioris ſolus  
 Deus eſt  
 æternus, Al-  
 ſed. Lex  
 Theol. ca. 2

8 A& 17.  
 25, 28.  
 A& 14, 15  
 Pſal. 42. 2.  
 Pſal. 36. 19.  
 Ioh. 5. 26.  
 Heb. 3. 12.

3. *Eternity*, whereby God  
 is without beginning of dayes,  
 or end of time: and without  
 all bounds of preceſſion, or ſuc-  
 ceſſion.

Thus farre of the absolute At-  
 tributes; now of the Relative, or  
 ſuch which haue reference to the  
 Creatures.

Those are five.

1. Life. 2. Vnderſtanding,
3. Will. 4. Power.
5. Maieſtie.

1. **T**He Life of God is that, by  
 which, as by a moſt pure  
 & perpetuall Act, he not onely  
 liueth of himſelfe, but is alſo  
 that euer and overflowing Foun-  
 taine of Life, from which all  
 Creatures deriue their g lines:  
 ſo as that in him they liue, moue,  
 breathe, and haue their being.

And because *onely* his Life differs not from his *h* Essence, therefore God is said *onely* to have immortality, 1 Tim. 6. 16.

2. The *Vnderstanding*, or Knowledge of G O D, is that whereby (by *one* pure *Act*) he most perfectly knoweth in himselfe all things that euer were, are, or shall bee: Yea, the thoughts and imaginations of mens hearts.

This Knowledge of God is either *generall*, by which God knoweth *simply* all things eternally, the good by himselfe, the *evil* by the good opposite to it; imposing to things *contingent*, the *lot* of contingency; and to things *necessary*, the *Law* of necessity. And thus knowing all things in, and of himselfe, he is the *cause* of all the knowledge that is in all, both *Men* and *Angels*. Secondly, *speciall*, called the knowledge of *Approbation*, by which he particularly knoweth, and

hence it is that as God is called of the Hebrews *Eheie*, so likewise *Echeie*; and as of the Grecians, *ὁ ὢν*; so also *ὁ ζῶν*; and as of the Latines, *primus* and *primus vivens*: for to be, and to live, is al one and the same in God. 1 1 Kin. 8. 39. Psal. 44. 12. Psal. 139. 1. &c. Ier. 17. 10. and 20. 12. Luke 16. 25. Heb 4. 12. Rom. 11. 33. and 16. 17.



1 Tim. 2. 19.

Math. 7. 13.

b Intellectus

scientia: &amp;

sapientia in

Deo non di-

stinguuntur,

Tilen. Nam

sapientia in

hominibus est:

habitus intel-

lectui impres-

sus, qui de deo

dici non debet,

curus intel-

lectus est ipsa

sapientia,

Keckerm.

Narra idem

dicitur de deo

et de hominibus

non esse.

Hef. lib.

Sap.

Hence the

Platonickes

termē God

all eye, see-

ing all.

c 1 Tim. 2. 5.

Rom. 9. 19.

Ephes. 1. 5.

d Deus voluntate sua cuncta confituitur, Trism. in

4. Dial. Pim. Hinc Orpheus Deum vocat necessitatem, ratione

sc. inferiorum, quod omnia ipsi parere cogantur, c Voluntas Dei

semper impletur, aut de nobis, aut a nobis. De nobis impletur, sed

tamen non impletur eam quando peccamus, a nobis impletur, cum

bonum facimus, Aug. Ench. c. 100. Rom. 9. 11. 3 Iam. 1. 2. 1.

and graciously acknowledgeth  
onely his *Elett* for his owne.

b *Vnderstanding* also contains  
the *Wisedome of God*, by which  
he most wisely created all things  
of nothing, in number, measure,  
and waight, and still ruleth and  
disposeth them to serue his  
own most holy purpose & glory.

3. The *Will of God* is that,  
whereby of necessity he wil-  
leth himselfe, as the *soveraigne*  
*good*: and (by willing himselfe)  
willeth most d freely all other  
good things, which are out of  
himselfe.

The will of God, though in it  
selfe it bee but one, as in his *Es-*  
*sence*, yet in respect of the diuer-  
sity of objects, and effects, it is  
called in the Scriptures by di-  
uers names: as:

1. *Love*, whereby is meant Gods eternall *goodwill*, whereby hee ordaineth his Elect to bee freely *saued* through Christ, & *bestoweth* on them all *necessary* graces for this *life*, & that to come, *h taking pleasure* in their persons and seruice.

2. *Iustice* is Gods *constant will*, whereby he *recompenseth* men and Angels, according to their workes: *punishing* the impenitent, according to their *deserts*, called the iustice of his *wrath*: and *rewarding* the faithfull, according to his promises, called the iustice of his *Grace*.

3. *Mercy*, which is Gods

g Psal. 45. 7.  
h Gen. 4. 4.  
i Norma iustitia diuina, est Dei voluntas. Quia edim vult, ideo est iustitia; non quia iustum, ideo vult.

Eph. 1. 11.  
k Rom. 2. 5.  
&c.

2 Thess. 1. 6.  
&c.

2 Tim. 4. 8.  
Deut. 7. 9. 10

1 Deus principium & finem & medium rerum omnium tenens, rectaque linea incedens & vestigio habet suum diuina legis vindicem, si-

uol ut quicquam Sanctionum eius pratermissum est, Aristot. lib. de mundo m Rom. 9. 15. 16. Ezech. 16. 6. n Psal. 103. 8. &c. Tit. 3. 4. Semp̃er inuenies Deum benigniorem quam se culpabiliorem, Serm. 11. Bern. Vindicta gladium misericordia oleo semper acuis. Niceph. lib. 17. cap. 3.

o Psal. 145.

7. 9. 16.

Mat. 16. 17.

In creaturis  
multa inveni-  
untur bona,  
ergo Creator  
multo magis  
est bonus. Imo  
contra dicitur.

p Ios. 13. 14

Psal. 149. 6.

Num. 23. 19

Veritas est  
harmonia rum  
intellectus &  
verborum cum  
rebus, rum et-  
iam rerum ip-  
sorum cum  
Idea in mente  
divina, Kec-  
kerm. Veri-  
tas Dei in  
verbo fides  
Dei dicitur,  
quod carō fi-  
ant, quæ ab  
ipso dicta sunt  
sunt constan-  
tia, quia sen-  
tentiam non  
mutat, Polan.

q 2 Pet. 3. 9

Rom. 2. 4.

Gen. 15. 16.

meere good will, and rea-  
dy affection to forgive  
a penitent sinner, not-  
withstanding all his sins  
and ill deserts.

4. *Goodnesse*, whereby  
God willingly communi-  
ceth his good with his  
Creatures: and because  
he communicates it free-  
ly, it is termed *grace*.

5. *Truth*, whereby God  
willeth constantly those  
things which hee wil-  
leth: effecting and per-  
forming all things,  
which hee hath spoken,  
in his appointed time.

6. *Patience*, whereby God  
willingly forbeareth to  
punish the wicked, so  
long as it may stand  
with his justice, and  
vntill their 9 finnes bee  
ripened.

*Ad penam tardus Deus est, ad premia velox.  
Sed pensare solet vi grauiora moram.*

7. *Holines*,

7. *Holines*, whereby Gods nature is separated from all *prophanenesse*: and abhorreth all filthinesse; and so being wholly pure in himselfe, delighteth in the inward and outward *purity* and *chastity* of his seruants, which hee infuseth into them.

8. *Anger*, & whereby is meant Gods most certaine and iust *Will*, in *chastening the Elect*, and in reuenging and punishing the *Reprobate*, for the iniuries they offer to him and his chosen: and when God will punish with *rigour* and *seueritie*, then it is termed *Wrath*, & *temporall* to the *Elect*: & *eternall* to the *Reprobates*.

4. The Power of God is that where-

p Pet. 1.5.  
1 Thess. 4.3.  
Heb. 2.14.  
Mark 15.9.  
Quanta sancti  
as Dei, ad  
cuius aspectum  
sancti Ange-  
li oculos pro  
sua tenuitate  
alis volantes  
clamant, Sanctus  
est, Sanctus,  
Sanctus,  
Iehouani  
zabaoth.  
Isa. 6.3, 3,  
f Psal 106. 23  
29, 40, 41.  
Numb. 25. 11.  
Ira Dei non  
est aliud, quā  
voluntas pu-  
niendi, Aug.  
15. de ciuit,  
Dei, cap. 15.  
Ansel. lib. 7.  
cap. 6. Cur  
Deus, Hom.  
Furor & ira  
in Deo, non  
passione me-  
tis: sed vlti-  
onis acerbis-  
sima notant.  
Carth. in  
Apoc. 19.  
1 Cor. 11. 3.  
1 Thes. 1. 10.



m Gen. 17. 1.  
 Psal. 115. 3.  
 Mat. 11. 26.  
 Eph. 1. 11.  
 Math. 8. 2.  
*Deus potest  
 omnia quæ  
 contradictio-  
 nem non im-  
 plicans. Aqu.*  
 1. quæst. 25.  
 art. 3. 4.  
*Omnipotentia  
 excludit om-  
 nes defectus,  
 qui sunt im-  
 potentia, seu,  
 posse mendari,  
 mori, peccare  
 &c.*

n 1 Chro. 29.  
 11, 12.  
 2 Sam. 7. 22.  
 Apoc. 5. 12, 13

o 1 Chro 29.  
 14.  
*Hinc Deus  
 dicitur,  
 dominus  
 p Rom. 9. 15.  
 loh. 4. 11.*

whereby hee m can simply and freely doe *whatsoever* hee will, that is agreeable to his nature, and whereby (as he hath *made*, so) hee still *ruleth* heaven, and earth, and all things therein. This Almighty power of God is either *absolute*; by which he can will, and doe more than he wil- leth or doth, *Mat. 3. 9.* and 26. 53. *Rom 9. 18.* Or *actuell*, by which God doth indeed what- soever hee will, and hindreth whatsoever hee will not haue done, *Psal. 115. 3.*

5. *Maiestie* is that, by which God of his owne *absolute* and *free* authoritie *raigneth* and ruleth, as *Lord* and *King*, ouer all *Creatures*, visible, and inuisi- ble; Hauiing both the *right* and *proprietie* in all things, as o *from whom*, and *for whom*, are all things: as also such a *plenitude* of power, that hee can pardon the offences of all whom he p will haue *spared*, and *subdue* all

all his *Enemies*; whom he will have  $\eta$  plagued and destroyed, without being bound to render to any Creature a reason of his doing: but making his owne most holy and iust with his only most perfect and eternall Law.

From all these *Attributes* ariseth one, which is Gods soueraigne blessednes or perfectio.

Blessednesse is that perfect and vomeasurable possession of ioy and glory, which God hath in himselfe for euer: and is the cause of all the blisse and perfection; that euery Creature enioyeth in his measure.

There are other *Attributes* figuratiuely and improperly ascribed vnto God, in the Holy Scriptures, as by an *Anthropomorphosis*, the members of a man, eyes, eares, nostrils, mouth, hands, feete, &c. or the senses & actions of man, as seeing, bearing, smelling, working, walking, striking, &c. By an *Anthro-*  
popa-

q Luk. 19. 2  
Psal. 2. 7.  
Psal. 110. 1.

in se & per se,  
Soal. Exero.  
146. Sect. 2.  
Mark. 14. 61.  
Act. 17. 25.  
Romans 11.  
37. 36.  
1 Tim. 6. 15.  
Mat. 5. 4.  
Iam. 1. 17.

\* See Master  
Wilson's Di-  
ctionary of  
the Bible,  
most profi-  
table for this  
purpose.

popotheia, the affections, & pas-  
sions of a man, as gladnes, griefe,  
ioy, sorrow, loue, hatred, &c. or by  
an *Analogy*, as when hee is na-  
med a *Lion*, a *Rocke*, a *Tower*, a  
*Buckler*, &c. Whose significa-  
tion euery \* *Commentary* will  
expresse.

*Of all these Attributes, we must  
hold these generall  
Rules.*

**N**O Attribute can suffici-  
ently expresse the *Essence*  
of God, because it is infinite,  
and ineffable.

*Whatsoeuer* therefore is spo-  
ken of God, is not God; but serueth  
rather to helpe our weake vn-  
derstanding, to conceiue in  
our reason, and to vtter in our  
speech the *Maiesty* of his *Di-  
uine Nature*, so farre as he hath  
vouchsafed to reueale himselve  
vnto vs in his Word.

2. All the Attributes of  
GOD

G O D belong to euery of the three Persons, as well as to the Essence it selfe, with the limitation of a personall propriety. As the mercy of the Father, is mercy begetting : the mercy of the Sonne, is mercy begotten : the mercy of the Holy Ghost, is mercy proceeding : and so of the rest.

103. The *Essentiall Attributes* of God, differ not from his Essence. Because they are so in the Essence, that they are the very Essence it selfe. a In God therefore there is nothing which is not, either his Essence or Person.

4. The *Essentiall Attributes* of God, differ not *Essentially* nor *really* one from another, (because whatsoever is in God is one most simple Essence, and one admits no diuision) but only in our reason and understanding, which being not able to know Earthly things, by one simple

*Attributa  
omnia prout  
sunt in  
essentia  
singulis di-  
uinitatis per-  
sonis compati-*

*Attributa  
omnia prout  
sunt in  
essentia  
singulis di-  
uinitatis per-  
sonis compati-*

*a In Deo ni-  
hil est, quod  
non sit ipse  
Deus, Zache-*

*Attributa  
omnia prout  
sunt in  
essentia  
singulis di-  
uinitatis per-  
sonis compati-*



\* Omnia in  
 diuinis sunt  
 unum, ibi non  
 obuias relatio-  
 nis oppositio.  
 e. *Attributa*  
*Dei omnia*  
*ita in ipso*  
*sunt, ut sint*  
*ipsum; ita in-*  
*sunt, ut nihil*  
*antecedat, ni-*  
*hil subsequa-*  
*tur, sed ex in-*  
*collectione no-*  
*stra (quaper-*  
*quam un-*  
*braculis est)*  
*alia aliis pri-*  
*us animo com-*  
*prehenduntur.*  
*Scaliger. Ex.*  
*3 65. sect. 6.*  
 3 *Quo de*  
*a Deo dicuntur*  
*conuulsi,*  
*relatione ad*  
*creaturas, et*  
*sic secundum*  
*accidens: non*  
*exprimunt*  
*mutationem*  
*in diuina es-*  
*santia, sed in*  
*creaturis sa-*  
*lam. Negat-*  
*ur ergo de deo*  
*accidentia*  
*realia, non autem*  
*pradicata, accidentalia.*  
*b Omnia in Deo*  
*sunt ita, insunt ut sint ipse Deus.*

*simple Act*, without the help of  
 many *distinct Acts*, must of ne-  
 cessitie haue the helpe of many  
 distinct Acts to know the *in-*  
*comprehensible God*. Therefore  
 (to speake properly) there are  
 not in God many *Attributes*, but  
 \* *one onely*, which is nothing  
 else but the *Diuine Essence* it  
 selfe, by what attribute soeuer  
 you call it. But in respect of  
 our reason, they are said to be so  
 many different *Attributes*. For  
 our *Vnderstanding* conceives by  
 the name of *Mercy*, a thing dif-  
 fering from that which is cal-  
 led *Iustice*. The *Essentiall At-*  
*tributes* of God are not there-  
 fore really inseparable.

5. The *Essentiall Attributes*  
 of God are not parts or quali-  
 ties of the *Diuine Essence*, nor  
 \* *Accidents* in the Essence, nor  
 a Subject: but the very *whole*  
 and entire *Essence* of God. So

that

that every such *Terribilitie* is not  
*aliud*, another and an-  
 other thing; but one and the  
 same thing. There are therefore  
 no *Quantities* in GOD, by  
 which hee may bee said to bee so  
*much* and so *much*: nor *Quali-*  
*ties*, by which hee may bee said  
 to bee *such* and *such*: but what-  
 soever GOD is, hee is *such* and the  
 same by his *Essence*. By his *Ess-*  
*ence* hee is *wise*, and therefore  
*Wisdom* it selfe: by his *Essence*  
 hee is *good*, and therefore *Good-*  
*ness* it selfe: by his *Essence* hee is  
*mercifull*, and therefore *mercy*  
 it selfe: by his *Essence* hee is *iust*,  
 and therefore *Iustice* it selfe, &c.  
 in a word, GOD is great, with-  
 out *Quantitie*: good, true, and  
*iust* without *Quality*: *mercifull*  
 without *passion*: an act without  
*motion*; every where present  
 without *fight*: without *time* the  
*first* and the *last*; the Lord of all  
 Creatures, from whom all re-  
 ceive themselves, and all the

D

**good**

Exhibet om-  
nia, accipit  
nihil, ipsum  
igitur bo-  
num est De-  
us ipse  
semper.  
Trismeg.  
ser. 2. Plin.

a Psal. 147.  
19, 20.  
Ier. 10 25.

good they have; yet neither needeth he nor receiveth hee any increase of goodnesse or happiness from any other.

This is the plain description of God, so farre as hee hath revealed himselfe to vs in his Word.

This Docttine (of all others) every true practitioner of Piety, must competently know, and necessarily beleene, for foure speciall uses.

1. That wee may discern our true and onely God, from all false gods and Idols: for this description of God, is properly knowne onely to his Church, in-whom hee hath thus graciously manifested himselfe.

2. To possesse our hearts with a greater awe of his Majesty, whilst wee admire him for his simplenesse and infinitenesse: adore him for his unmeasurable-nesse, unchangeablenesse, and eternity: seeke wisdom from his under.

understanding and knowledge: submit our selves to his blessed will and pleasure: loue him, for his loue, mercy, goodnesse, and patience: trust to his Word, because of his truth: feare him for his power, iustice and anger: reuerence him for his holinesse: and praise him for his blessednesse, and to depend all our life on him, who is the onely Authour of our life, beeing, and all the good things we haue.

3. To stirre vs up to imitate the *Diuine Spirit* in his holy *Attributes*: and to beare (in some measure) the Image of his *Wisdom*, *Loue*, *Goodnesse*, *Iustice*, *Mercy*, *Truth*, *Patience*, *Zeale* and *Anger* against sinne, that wee may be wise, louing, iust, mercifull, true, patient, and zealous as our God is.

4. Lastly, that wee may in our *Prayers* and *Meditations* conceive aright of his *Diuine Maiesty*, and not according



a Psal. 90. 2.  
 b 1 Ki. 8. 27  
 c Gen. 17. 1  
 Job 15. 25.  
 d Apoc. 4. 8  
 and 15. 4.  
 e Ro. 11. 33  
 and 16. 17.  
 f Ex. 34. 6, 7  
 Psal. 108. 4.  
 and 103. 11.  
 & 145. 8, 9.  
 g Deu. 32. 4  
 Gen. 8. 25.  
 Pl. 145. 17.  
 h Ioh. 4. 34  
 i Deu. 32. 4.  
 k 1 Ioh. 5. 7  
 Mat. 3. 16.  
 Mat. 28. 19  
 2 Cor. 13. 14  
 l 1 Ki. 8. 17.  
 Psal. 119. 2.  
 m Ps. 13. 23.  
 n Isa. 48.  
 6, 28.  
 Dan. 4. 32.  
 o 1 Ki. 8. 30  
 Jer. 17. 20.  
 p Isa. 63. 16  
 q 1 Sam.  
 10. 19.  
 Mat. 17. 18.

to those grosse and blasphemous  
*imaginations*, which naturally  
 arise in mens braines: as when  
 they conceive God to bee like  
 an old *Man sitting in a chaire*:  
 and the blessed *Trinity* to bee  
 like that *tripartite Idol*, which  
 Papists haue painted in their  
 Church windows.

When therefore thou art to  
 pray vnto God, let thine *heart*  
 speake vnto him, as to that  
 a *eternall*, b *infinite*, c *Almighty*,  
 d *holy*, e *wise*, f *iust*, g *mercifull*,  
 h *Spirit*, and most i *perfect*, k *indi-*  
 uisible *Essence* of three seuerall  
*Persons*, *Father*, *Sonne*, and *holy*  
*Ghost*: who beeing i present in all  
 places, m ruleth *Heauen*, and  
*Earth*; vnderstandeth n all mens  
 hearts, o knoweth all mens *mise-*  
*ries*; and is onely p able to bestow  
 on vs all graces which wee want,  
 and to deliuer all penitent *sin-*  
*ners*, who with faithfull hearts  
 seeke (for *Christs sake*) his helpe  
 out of all their afflictions and  
 trouble,

troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an Idoll of the true God, and is the onely cause, why so many doe professe *all other parts* of Gods worship and religion, with so much *irreverence* and *hypocrisie*. Whereas if they did truly know God, they durst not but come to his holy service; and *comming*, serve him with *fear* and *reuerence*: for so farre doth a man feare God, as hee knoweth him; and then doth a man *truly know* God, when hee ioynes *practice* to *speculation*: And that is,

First, when a man doth so acknowledge and celebrate Gods *Majesty*, as hee hath *revealed* himselfe in his *Word*.

Secondly, when from the true and liuely sense of Gods *Attributes*, there is bred in a mans heart a *love*, *awe*; and *confidence* in God: for, saith God

Psal. 34. 9.

1 Ioh. 3. 4.

himselfe; If I be a father, where is my honour? If I be a Lord, where is my feare? O taste and see, that the Lord is good! saith David. Hee that hath not by experience tasted his goodnesse, knowes not how good hee is. Hee (saith Iohn) that saith hee knoweth God, and keepeth not his commandments, is a lyer, and the truth is not in him. So farre therefore as wee imitate God in his Goodnesse, love, Iustice, Mercy, Patience, and other Attributes, so farre doe wee know him.

Thirdly, when with inward groanes, and the serious desires of our hearts, wee long to attaine to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are, who doe truely know God: for no man knoweth God, but hee that loveth him; and how can a man choose but love

love him, being the *Soueraigne* good, if hee knew him? Seeing the nature of God is to *embrace* men with the love of his goodness; and whosoever loveth any thing more then God, is *unworthy* of God: and such is every one, who settles the love and rest of his heart vpon anything besides God. If therefore thou dost belecue that God is *Almighty*, why dost thou feare *Demels*, and *enemies*, and not confidently trust in God, and craue his helpe in all troubles and dangers? If thou beleuest that God is *infinite*, how darest thou prouoke him to *anger*? If thou beleuest that God is *simple*, with what heart canst thou *dissemble* and play the *hypocrite*? If thou beleuest that God is the *Soueraigne good*, why is not thy heart more settled vpon him, then on all *Worldly goods*? If thou dost indeede beleue that God is a *iust Judge*, how darest

I Iob. 2. 15.

2a. 8. mo. 11

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.

12. 12. 12.



Rom. 8. 28.

"Si se habe-  
am solum,  
sane ruat  
ardens a-  
rbor, Tellus  
rupta suo  
dissiliatque  
loco.

et Creatura  
omnia perfe-  
ctius sunt in  
Deo, quam  
in seipsis.  
Dionys. de  
diuin. c. 6.

thou liue so securely in sinne  
without repentance? If thou  
dost truly beleene, that God is  
most wise, why dost not thou  
referre the euent of crosses and  
disgraces vnto him, who know-  
eth how to turne all things to the  
best, vnto them that loue him? If  
thou art perswaded, that God  
is true, why dost thou doubt  
of his promises? And if thou  
beleuest that God is beauteie  
and \* Perfection it selfe, why  
dost not thou make him alone  
the chiefe end of all thine affe-  
ctions and desires? for, if thou  
louest beauty, hee is most faire:  
if thou desirest riches, hee is most  
wealthy: if thou seekest Wise-  
dome, hee is most wise. Whatsoe-  
uer excellency thou hast seene in  
any creature, it is nothing but  
a sparkle of that, which is in in-  
finite perfection in God: and  
when in Heauen wee shall haue  
an immediate Communion with  
God, wee shall haue them all  
uords      A D      per-

perfectly in him, communicated vnto vs. Briefly, in all goodnesse hee is *all in all*. \* Loue that one good God; and thou shalt loue him, in whom all the good of goodnesse consisteth. Hee that would therefore attaine to the *sauiing knowledge* of God, must learne to know him by loue. For God is loue, and *a the knowledge of the loue of God passeth all knowledge*. For all knowledge besides to know *b how to loue God*, and to *serue him onely*, is nothing vpon Salomons credit, but *vanity of vanities, and vexation of spirit*.

Kindle therefore, O my *c Lady*, may rather, O my \* Lord *charity*, the loue of thy selfe in my soule, especially, seeing it was thy good pleasure, that being *d reconciled* by the blood of Christ, I should bee brought, by the knowledge of thy grace, to the *Communion* of thy glorie, wherein onely consists my *sonne*.

D 5

raigne

\* *Am a. vñ  
illum bonū,  
in quo omne  
bonum est,  
& sufficit.*

Ansel. in  
Prosol. cap.  
25.

a Eph. 3. 19  
1 Ioh. 4. 8.

b Kemp. de  
Im. Christ.  
cap. 1.

c Eccl 1. 2,  
17.

\* *Domine,  
immo Domi-  
nus Char-  
tas. Bern.*

d Rb. 5. 9, 10  
Ioh. 17. 3, 22  
1 Cor. 15. 28

*raigne good and happinesse for euer.*

Thus by the light of his *owne Word*, we haue scene the *back parts of I E H O V A H Elohim*, the eternall *Trinitie*: whom to *beleene*, is *sauiing faith and veritie*. And vnto whom, from all *Creatures* in *heauen and earth*, be all *praise, domminion, and glory* for euer *Amen*.

*Thus farre of the knowledge of God. Now of the knowledge of a Mans selte. And first, of the state of his miserie and corruption, without renouation by Christ.*

*Medi-*

*Meditations of the misery of a  
man, not reconciled to God in  
Christ.*

**O** Wretched Man, where shall I begin to describe thine *endlesse* misery! Who art *condemned*, as soone as conceived; and adiudged to *eternall* death, before thou wast borne to a temporall life. A beginning indeede I finde, but *no end* of thy miseries. For when *Adam* and *Eve* being created after Gods owne *Image*, and placed in *Paradise*, that they and their *Posterity* might liue in a blessed state of life immortall, having *Dominion* of all *earthly creatures*, and *only* restrained from the fruite of *one tree*, as a signe of their *subiection* to the Almighty Creator; though God forbade them this one small thing,

W

*Damnatus  
antequam  
natus, Aug.*



thing vnder the penalty of eternal death; yet they beleued the *Diuels word* before the *Word of God*, making *God* (as much as in them lay) *alyer*. And so beeing *unthankfull* for all the benefits which *God* bestowed on them, they became *male-contented* with their present state, as if *God* had dealt *enviously* or *niggardly* with them; and beleued that the *diuell* would make them partakers of far more glorious things, then *euer* *God* had bestowed vpon them; and in their pride they fell into *high treason* against the *most High*, and disdaining to bee *Gods* Subjects, they affected blasphemously to bee *gods themselues*, equals vnto *God*. Hence, till they repented (losing *Gods Image*) they became like vnto the *diuell*: and so all their posterity, as a *Traiterous* brood (whilst they remaine *impenitent*, like thee,) are subiect in this life

life to all *curfed miseries*, and in the life to come, to the *eueralting fire*, prepared for the *dinell* and his *angels*.

Lay then aside for a while thy *doring vanities*, and take a view with me of thy *dolefull miseries*: which duely suruaied, I doubt not, but that thou wilt conclude, that it is far better, neuer to haue *Natures beeing*, then not to *bee* by *Grace*, a *Practitioner* of religious *Piety*.

Consider therefore thy misery.

1. In thy *life*.

2. In thy *death*.

3. After *death*.

In thy *life*.

1. The miseries accompanying thy *body*.

2. The miseries which deform thy *soule*.

In thy *death*, the miseries which shall oppresse thy *body* and *soule*.

After *death*, the miseries which

which over-whelme both  
body and soule together in  
Hell.

And first, let vs take a view of  
those miseries which accom-  
pany thy body, according to  
the foure ages of thy life.

1. *Infancy.*
2. *Youth.*
3. *Manhood.*
4. *Old age.*

*Meditations of the misery  
of Infancy.*

**W**Hat wast thou beeing  
an *Infant*, but a *brute*,  
hauing the shape of a man? was  
not thy *body* conceived in the  
heat of lust, the secret of shame,  
and staine of *originall sinne*? And  
thus wast thou cast naked vpon  
the Earth, all imbrewed in the  
*blood* of filthinesse, (filthy in-  
deede; when the Sonne of God,  
who disdained not to take on  
him mans *nature*, & the infirmi-  
ties

ties thereof: yet though it vn-  
beseemed his Holinesse, to bee  
conceiued after the sinfull man-  
ner of mans conception. ) So  
that thy mother was ashamed  
to let thee know the manner  
thereof. What cause then hast  
thou to boast of thy *birth*,  
which was a *curst* paine to thy  
mother, and to thy selfe the en-  
trance into a troublesome life?  
the greatnesse of which mis-  
eries, because thou couldest not  
vtter in words, thou diddest  
expresse (as well as thou couldst)  
in weeping *teares*.

2. *Meditations of che mi-  
series of Youth.*

**W**Hat is *Youth*, but an  
vntamed *Beast*? all  
whose actions are *rash* and rude,  
not capable of good counsell,  
when it is giuen; and *Ape like*,  
delighting in nothing but in  
toyes and babies? Therefore  
thou



thou no sooner beganst to haue a little strength and *discretion*, but forthwith thou wast kept vnder the rod, and feare of Parents and Masters: as if thou hadst beene borne to liue vnder the *discipline of others*, rather then at the *disposition* of thine *owne will*. No *tyred horse* was euer more willing to be rid of his burthen, then thou wast to get out of the seruile estate of this bondage. A state not worthy the description.

3. *Meditations of the miseries of Manhood.*

**W**Hat is *mans* state, but a Sea, wherein (as waues) *one* trouble ariseth in the necke of *another*? the latter *worse* then the former. No sooner diddest thou enter into the *affaires* of this world, but thou wast i<sup>n</sup> wrapped about with a *cloud of miseries*. Thy *Flesh* pro-  
uokes

uokes thee to *lust*, the world  
allures thee to pleasures, and the  
*Diuell* tempts thee to all kind of  
sinnes; *feares of enemies* affright  
thee, *suits in Law* doe vex thee,  
*wrongs of ill neighbours* doe op-  
presse thee, *cares for wife and*  
*children* doe consume thee,  
and *disquietnes* twixt open foes  
and false friends, doe in a manner  
confound thee: Sinne stings thee  
*within*, *Satan* laies snares before  
thee. Conscience of sinnes past  
doggeth behinde thee. Now  
*aduersity* on thy left hand frets  
thee, anon *prosperity* on thy  
right hand flatters thee: *ouer*  
*thy head* Gods vengeance due  
to thy sinne, is ready to fall vpon  
thee: and *under thy feet*, *Hell*  
*moult* is ready to swallow thee  
vp. And in this miserable estate  
whither wilt thou goe for rest  
and comfort? the house is full of  
*cares*, the field full of *toyle*; the  
*Countrie* of rudenesse, the *City*  
of factions; the *Court* of *Enuie*,  
the

the Church of Sects, the Sea of  
 Pirates, the Land of Robbers,  
 Or in what state wilt thou live,  
 seeing wealth is envied, and po-  
 uerty contemned; witte is di-  
 stracted, and simplicitie is deri-  
 ded; Superstition is mocked and  
 Religion is suspected; Vice is  
 aduanced, and Vertue is disgra-  
 ced. Oh with what a body of sin  
 art thou compassed about in a  
 World of wickednesse? what are  
 thine Eyes, but Windows to be-  
 hold vanities? What are thine  
 Eares, but flood-gates, to let in  
 the streames of iniquitie? What  
 are thy Senses, but matches to  
 giue fire to thy lusts? What is  
 thine Heart, but the Anvil;  
 whereon Satan hath forged the  
 ougly shapc of all lewd affecti-  
 ons? Art thou nobly descended?  
 thou must put thy selfe in perill  
 of forraine warres, to get the  
 reputation of earthly honour; oft  
 times hazard thy life in a despe-  
 rate combat, to auoid the as-  
 percion

person of a Coward. Art thou borne in *meane* estate? Lord! what pains and drudgery must thou indure at *home* and *abroad*, to get maintenance? and all perhaps scarce sufficient to serue thy necessity; and when (after much *seruice* and *labour*) a man hath got something; how little *certainty* is there in that which is gotten? seeing thou feest by daily experience, that hee who was *rich* yesterday, is to day a *begger*: hee that yesterday was in *health*, to day is *sick*: hee that yesterday was *merry* and *laughed*, hath cause to day to *mourne* and *weepe*; hee that yesterday was in *fauour*, to day is in *disgrace*; and hee, who yesterday was *aline*, to day is *dead*: and thou knowest not *how soone*, nor in *what manner* thou shalt dye thy selfe. And who can enumerate the *losses*, *crosses*, *griefes*, *disgraces*, *sickenesses* and *calamities* which are incident



incident to sinnefull man? To  
speake nothing of the death of  
*friends and children*, which oft-  
times seemes to bee vnto vs far  
more bitter then present death  
it selfe.

*Meditations of the misery  
of old age.*

**W**Hat is *old age*, but the  
receptacle of all mala-  
dies? for if thy lot bee to draw  
thy daies to a long date, in comes  
old bald-headed age, stooping  
vnder dotage, with his wrinck-  
led face, rotten teeth, and sting-  
ing breath: teastie with Cho-  
ler, withered with drinesse, dim-  
med with blindnesse, absurded  
with deafnesse, overwhelmed  
with sicknesse, and bowed to-  
gether with weakenes, hauing no  
vse of any sense, but of the sense  
of paine: which so racketh eue-  
ry member of his body, that it  
neuer caseth him of grieffe, till  
hee

hee hath throwne him downe to his *grane*.

Thus farre of the miseries which accompany the *body*. Now of the miseries which accompany chiefly the soule in this life.

*Meditations of the misery  
of the soule in this  
life.*

**T**He misery of thy soule will more evidently appeare, if thou wilt but consider

1. The *felicity* she hath lost.

2. The *misery* which she hath pulled vpon her selfe by sinne.

1. The *felicity* lost, was first, the fruition of the *Image of God*, whereby the soule was like vnto God in a *knowledge*, enabling her perfectly to vnderstand the *revealed will of God*. Secondly, *true holinesse*, by which she was free

2 Col. 3. 30.  
Rom. 12. 2.

free from all prophane errors. Thirdly, *Righteousnesse*, whereby shee was able to incline all her naturall powers, and to frame vprightly all her actions, proceeding from those powers. With the losse of this *diuine Image*, shee lost the *Love* of God, and the blessed *communion* which shee had with his *Maiestie*: wherein consisteth her *life*, and *happinesse*. If the losse of earthly riches vexee thee so much, how should not the losse of this *diuine treasure* perplex thee much more?

2. The misery which she pul-  
led vpon her selfe, consists in two  
things:

1. *Sinfulnesse*.

2. *Cursednesse*.

1. *Sinfulnesse* is an vniuersall  
corruption: both of her *Nature*  
and *actions*: for her *Nature*  
is infected with a *pronenesse*  
to every sinne continually, the  
*Mind* is stuffed with *vanity*,

<sup>a</sup> Eph. 3. 3.

Gen. 6. 5.

<sup>b</sup> Rom. 12. 1

Eph 4. 17.

the *Understanding* is darkened with *ignorance*, the *Will* affecteth nothing but vile and *vaine things*: All her *Actions* are *evil*; yea this deformity is so *violent*, that oftentimes in the regenerate *soule* the *Appetite* will not obey the government of *Reason*, and the *Will* wandreth after, and yeelds consent to sinnefull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* *soule*, which still remaines in her naturall corruption? Hence it is, that thy wretched *Soule* is so deformed with *sinne*, defiled with *lust*, polluted with *filthinesse*, outraged with *passions*, over-carried with *affecti- ons*, pining with *Envy*, over-charged with *Gluttony*, sur-quedred with *Drunkenesse*, boyling with *Reuenge*, transported with *Rage*; and the glorious *Image* of God transformed to the ougly shape of the *Diuell*,

c1 Cor. 2.

14.

d Phil. 2.3.

c Rom. 3.12

Rom. 7.19.

11 I Cor. 2.14

25

Cor. 3.10

11 I Cor. 2.14



f Ioh. 8. 14.  
g Gen. 6. 6.

h Deut. 27.  
26.

Gal. 3. 10.

Psa. 119. 21

i Ro. 2. 2, 3.

Ier. 28. 13.

k Isa. 28. 13

l Gen. 38.

ro. & 4. 14.

Heb. 2. 25.

m Rom. 1.

21, 7, 4, 26.

n Eph. 3. 2.

Col. 1. 1, 13

f Diuell, so far as it once repen-  
ted the Lord, that ever hee made  
man.

From the former flowes the  
other part of the Soules miserie,  
called *h. cursednesse*, whereof  
there are two degrees.

1. *In part.*

2. *In the fulnesse thereof.*

1. *Cursednesse in part* is that,  
which is inflicted vpon the  
Soule in *life* and *death*, and is  
*common* to her with the body.  
The *cursednesse* of the soule in  
*life*, is the *wraith* of God, which  
lyeth vpon such a creature, so  
far, as that *all things*, not *onely*  
*calamities*, but also very *bles-*  
*sings* and *graces* turne to ruine.  
1 *Terrour of Conscience* driues  
him from God and his seruice,  
that hee dares not come to his  
presence and ordinances; but  
is *giuen* vp to the *slavery* of  
*Satan*, and to his *owne lusts*, and  
*vile affections*.

This is the *cursednesse* of the  
Soule

Soule in *life* : now followes the *curse* of the Soule and body in death.

*Meditations of the misery of the  
body and soule in death.*

**A**fter that the aged man hath conflicted with long sicknesse, and hauing endured the brunt of *paine*, should now expect some ease ; in comes *Death* (Natures slaughter-man, Gods curse, and Hells purueior) and lookes the old man grimme and blacke in the face : and neither pitying his age, nor regarding his long-endured do-lours, will not be hired to forbear either for siluer or gold : nay, he will not take, to spare his life, *skin for skin*, and all that the old man hath : but *barters* all the principall part of his body, and arrests him to appeare before the terrible Iudge. And as nothing that the old

E man

man will not dispatch to goe with him fast enough; Lord! how many darts of calamities doth he shoot thorow him, *stitches, aches, crampes, feauers, obstructions, rheumes, flegmes, col-like, stone, wind, &c!*

Oh what a ghastly sight it is to see him then in his bed, when *Death* hath giuen him his mortal wound! what a cold sweat ouer-runnes all his body? what a trembling possesseth all his members? the head shooteth, the face waxeth pale, the nose blacke, the nether Jaw-bone hangeth downe, the Eye-strings breake, the Tongue faltreth, the *Breath* shortneth, and smelleth earthly; the Throat rattleth, and at euery gaspe the *Heart-Strings* are ready to breake asunder.

Now the miserable soule sensibly perceiueth her earthly body to begin to die: for as towards the dissolution of the vniuersall frame of the great world, the

the *Sunne* shall bee turned into darkenesse, the *Moone* into blood, and the *Starres* shall fall from heauen, the *Ayre* shall bee full of stormes, and flashing Meteors, the *Earth* shall tremble, and the *Sea* shall roare, and mens hearts shall faile for feare, expecting the end of such sorrowfull beginnings: So towards the dissolution of man, (which is the little world) his *Eies* which are as the *Sunne* and *Moone*, lose their light, and see nothing but blood-guiltinesse of sinne; the rest of the *Senses*, as lesser *Starres*, doe one after another foile and fall: his *Mind*, *Reason*, and *Memory*, as heavenly powers of his soule, are shaken with fearfull stormes of despaire, and fierce flashings of *Hell* fire; his Earthly body begins to shake and tremble, and the *humours* like an ouer-flowing *Sea*, roare and rattle in his throate, still expecting the wofull ends of



these dreadfull beginnings.

Whilest he is thus summoned to appeare at the great *Asses* of Gods Iudgement, behold, a *Quarter-Sessions*, and Gaole-delivery is held within himself: where *Reason* sits as Iudge, the *Dinell* puts in a bill of inditement, as large as that Book of *Zachary*, wherein is alleaged all thy *euill deeds*, that euer thou hast *committed*, and all the good *deeds* that euer thou hast *omitted*, and all the *curfes* and *iudgements*, that are due to euery sin. Thine owne *conscience* shall accuse thee, and thy *Memory* shall giue bitter *euidence*, and *Death* stands at the Barre ready, as a cruell *Executioner* to dispatch thee. If thou shalt thus condemn *thy selfe*, how shalt thou escape the iust condemnation of God, who knowes all thy misdeeds better then thy selfe? Faine wouldest thou *put out* of thy minde, the *remembrance* of thy

Zach. 5. 2.  
Ezec. 2. 10.

1 Ioh. 3. 10.

thy wicked deeds, that trouble thee : but they *flow faster* into thy remembrance, and they will not bee put away, but cry vnto thee, *Wee are thy workes, and we will follow thee.* And whilest thy soule is thus *within*, out of peace and order ; thy children, wife, and friends, trouble thee as fast to haue thee put thy goods in order ; some crying, some crauing, some pitying, some chearing; all like *Flesh-Flies*, helping to make thy sorrowes more sorrowfull. Now the *Diuels*, who are come from *Hell* to fetch away thy soule, begin to appeare to her ; and waite, as soone as shee comes forth, to take her, and carry her away. Stay shee would within, but that shee feeles the body beginne by degrees to dye: and ready, like a ruinous house, to fall vpon her head. Fearefull shee is to come forth, because of those *Hell-hounds*, which waite for her comming.

Luk. 12. 20.

Oh, shee that spent so many *dayes and nights in vaine and idle pastimes*, would now giue the *whole world*, if she had it, for *one houres* delay, that she might haue space to repent, and reconcile her selfe vnto God. But it cannot bee, because her *Body* which ioyned with her in the *actions* of sin, is altogether now vnfit to ioyne with her in the exercise of repentance: and repentance must bee of the *whole man*.

Now shee seeth that all her *pleasures* are gone, as if they had neuer beene: and that but onely *torments* remaine, which *never* shall haue end of *being*. Who can sufficiently expresse her *remorse* for her sins *past*, her *anguish* for her *present* miserie, and her *terror* for her *torments* to come?

In this extremity, she lookes euery where for helpe, and shee finds her selfe euery way *helpelesse*.

lesse. Thus in her greatest misery (desirous to heare the least word of comfort) shee directs this or the like speech vnto her Eyes: O Eyes, who in times past were so quicke-sighted, can yee spie no comfort, nor any way how I might escape this dreadful danger? But the Eye-strings are broken, they cannot see the candle that burneth before him: nor discern whether it be day or night.

The Soule (finding no comfort in the Eyes) speakes to the Eares: O Eares, who were wont to recreate your selues, with hearing new pleasant discourses, and Musickes sweetest harmony; can you heare any newes or tiding of the least comfort for mee? The Eares are either so deafe, that they cannot heare at all: or the sense of hearing is growne so weeke, that it cannot endure to heare his dearest friends to speake. And why



Should these eares heare any tidings of ioy in Death, who could neuer abide to heare the glad tidings of the Gospell in his life? the Eare can minister no comfort.

Then she intimates her grieve vnto the Tongue. Oh Tongue, who wast wont to bragge it out with the bravest, where are now thy big and daring words? now (in my greatest neede) canst thou speake nothing in my defence? Canst thou neither daunt these Enemies with threatening words, nor entreate them with faire speeches? Alas, the Tongue two dayes agoe lay speechlesse: it cannot in his greatest extremity, either call for a little drink, or desire a friend to take away with his finger the flegme, that is ready to choake him.

Finding heere no hope of helpe, shee speaks vnto the Feet; Where are yee, O Feet, which sometime were so nimble in

running, can you carry mee no where, out of this dangerous place? The feet are *stone-dead* already: If they bee not *stirred*, they cannot *stirre*.

Then shee directs her speech vnto her *hands*: O hands, who haue beene so often approoued for manhood, in *peace* and *war*, and wherewith I haue so often defended my selfe, and offended my *foes*; neuer had I more need then now. *Death* lookes me grim in the face & kills mee, *Hellish fiends* waite about my bed to *denoure* mee: helpe now, or I perish for *euer*. Alas, the *hands* are so weake, and doe so *tremble*, that they cannot reach to the *mouth* a *sponefull* of supping, to relecue languishing *nature*.

The *wretched* soule seeing her selfe thus *desolate*, and altogether destitute of friends, help and comfort; and knowing that *within an houre* shee must bee

in *everlasting paines*, retires her selfe to the *heart* (which of all members is *primum vivens*, and *ultimum moriens*) from whence shee makes this *dolefull lamentation* with her selfe;

The dole-  
full lamen-  
tation of  
the Repro-  
bate Soule  
at the point  
of death.

2 Sam. 12 5

O miserable *creature*, that I am! How doe the *Sorrowes* of death *compasse* me! How doe the *floods* of *Belial* make mee *afraid*! How haue, *indeede*, the *snaires* both of the *first* and *second* death overtaken mee at *once*! Oh how *suddenly* hath *Death* stolne vpon mee with *insensible* degrees! Like the *Sunne*, which the *Eye* perceiues not to moue, though it bee most *swift* of *motion*. How doth *Death* wreake on mee his *spite*, without *pitty*! The *GOD* of *mercy* hath vtterly forsaken mee: and the *Dinell*, who knowes no *mercy*, waites for to take me. How often haue I beene warned of this *dolefull day*, by the *faithfull Preachers* of *Gods Word*, and I made

made but a *jest* thereat? What profit haue I now for all my *pride, fine house, and brane appa-  
rell?* What is become of the *sweetrellish* of all my delicious fare? All the *worldly good* which I so *carefully* gathered, would I now giue for a good Conscience, which I so *carelessly* neglected. And what *ioy* remains now, of all my former *fleshly pleasures*, wherein I placed my *chiefe delight*? Those *fleshly pleasures* were but *de-  
ceitfull dreames*, and now they are past like *vanishing shadowes*: but to thinke of those *eternall paines*, which I must endure for those *short pleasures*, paines mee as *Hell*, before I enter into *hell*. Yet iustly I confesse, as I haue *deserued*, I am *served*, that being made after *Gods Image*, a *reasonable soule*, able to iudge mine owne estate, and hauing mercy so often *offered*, and I *in-  
treated* to receiue it; I neglected



And Gods grace, and preferred  
 the pleasures of sinne, before the  
 religious care of pleasing God:  
 lewdly spending my short time,  
 without considering what ac-  
 counts I should make at my  
 last end. And now all the plea-  
 sures of my life beeing put toge-  
 ther, counteruaile not the least  
 part of my present paines. My  
 ioyes were but momentany, and  
 gone, before I could scarce en-  
 ioy them; my miseries are eter-  
 nall, and neuer shall know end.  
 Oh that I had spent the houres  
 that I consumed in carding, di-  
 cing, playing, and other vile ex-  
 ercises, in reading the Scrip-  
 tures, in hearing Sermons, in re-  
 ceiuing the Communion, in wee-  
 ping for my sinnes, in fasting,  
 watching, praying, and in prepa-  
 ring my soule, that I might haue  
 now departed in the assured  
 hope of euerlasting saluation!  
 O that I were now to begin my  
 life againe! how would I con-  
 temne

temne the world, and the vanities thereof! how religiously and purely would I leade my life! how would I frequent the Church, and sanctifie the Lords Day! If Satan should offer me all the treasures, pleasures, and promotions of this world, he should neuer entice mee to forget the terrours of this last dreadfull houre. But, O corrupt carkasse, and stinking carrion! How hath the Diuell deluded vs! and how haue we served and deceiued each other, and pulled swift damnation vpon vs both? Now is my case more miserable, then the beast that perisheth in a ditch: for I must go to answer before the Iudgement seate of the righteous Iudge of Heauen and Earth; where I shall haue none to speake for me: and the wicked fiends, who are priuy to all my euill deeds, will accuse me, and I cannot excuse my selfe. My owne heart already

ready condemns me, I must needs therefore bee damned before his *Judgement seat*; and from thence bee carryed by these *infernal fiends*, into that horrible prison of endlesse torments, and utter *darkenesse*; where I shall neuer more see light, that first most excellent thing that God made. I, who glorified heretofore, in being a *libertine*, am now inclosed in the very *clawes* of Satan: as the trembling *Partriges* within the griping *talons* of the ravenous *Falcon*. Where shal I lodge to night? and who shall be my companion? Oh *horroure* to thinke! O *griefe* to consider! Oh *cursed* bee the day wherein I was borne, and let not the day wherein my mother bare mee, be blessed. *Cursed* bee the *Man* that shewed my Father, saying, *A Child is borne unto thee, and comforted him*. *Cursed* bee that *Man*, because hee slew mee not. Oh that my *Mother* might haue beene my

Iob 3.

my grane, or her wombe a perpetuall conception! How is it that I came forth of the wombe, to endure these hellish sorrowes! and that my dayes should thus end with eternall shame! Cursed be the day that I was first vnited to so lewde a body: O that I had but so much fauour, as that I might neuer see thee more! Our parting is bitter and doleful: but our meeting againe, to receiue at that dreadfull day, the fulnes of our deserved vengeance, will bee farre more terrible and intolerable. But what meane I thus (by too late lamentation) to seek to prolong time? My last houre is come: I heare the heart-strings breake: this filthy House of Clay falls on my head: heere is neither hope, helpe, nor place of any longer abiding. And must I needs bee gone? Thou filthy carkasse: Oh filthy carkasse, with fare-ill, farewell, I leaue thee: And so all-trembling  
shee



shee commeth forth, and forth-  
with is seized vpon by *Infernal*  
*fiends*; who carry her with a  
violence *torrenti simile*, to the  
bottomlesse Lake that burneth  
with *fire* and *brimstone*: where  
shee is kept as a *prisoner* in tor-  
ments, till the *generall* Iudge-  
ment of the *great Day*.

The lothsome *carkasse* is af-  
terwards laid in the *grau*e. In  
which action for the most part,  
the *dead bury the dead*: that is,  
They who are dead in sinne, bu-  
ry them who are dead for sin.  
And thus the godlesse, and vn-  
regenerated *worldling*, who  
made *Earth* his *Paradise*; his  
*Belly* his *God*; his *Lust* his *Law*;  
as in his *life* he sowed *vanity*, so  
hee is now *dead*, and reapeth  
*miser*y. In his *prosperity* hee neg-  
lected to serue *God*: In his *ad-*  
*uersity* *God* refuseth to saue  
*him*. And the *Diuell*, whom he  
*long* serued, now at length  
payes him his wages. *Detestable*

was

Apoc. 21. 8

Iude ver. 6.

1 Pet. 4. 19.

was his life, *damnable* his death :  
The *Dinell* hath his soule, the  
*grane* hath his *carkas*, in which  
pit of corruption, *den* of death,  
and *dungeon* of sorrow, let vs  
leauē the miserable *Caytife*, rot-  
ting with his mouth full of  
earth, his belly full of wormes,  
and his carkasse full of stench;  
expecting a fearfull *resurrection*,  
when it shall bee re-vnited with  
the soule; that as they sinned  
together, so they may bee eter-  
nally tormented together.

Thus farre of the miseries of  
the *soule* and *bodie* in death,  
which is but *curshednesse* in part :  
now followes the *fulnesse* of *cur-*  
*shednesse* : which is the misery of  
the *soule* and *body* after death.

*Meditations of the miserie of a  
man after death, which is the  
fulnesse of curshednesse.*

**T**He *fulnesse* of *curshednesse* <sup>th</sup>  
(when it fals vpon a crea-  
ture,

a Luk. 8. 38  
& 16. 2, 3.  
b 1 Th. 2. 10  
c Mat. 23. 33

ture, not able to beare the brunt thereof) *presseth* him downe to that bottomlesse & deepe of the endlesse b wrath of *Almighty God*: which is called the c *damnation of hell*. This *fulnesse* of curfednesse is either *particular* or *generall*.

d Luke 16.  
12, 23.  
e Pet. 3. 19.  
Iude v. 6, 7.

A& 7. 5.

*Particular*, is that which in a lesse measure of fulnesse, lightheth vpon the d soule *immediatly*, as soone as shee is separated from the body. For in the very *instant* of dissolution, shee is in the sight and presence of God. For when shee ceaseth to see with the organe of *fleshly eyes*, shee seeth after a spirituall manner, like *Stephen*, who saw the *glory of God*, and *Iesus standing at his right hand*: or, as a man, who being *blind borne*, and *miraculously* restored to his sight, should see the *Sunne*, which hee neuer saw before. And there, by the *testimony* of her owne *Conscience*, *Christ* the righteous *Judge*,

*Judge*, who knoweth all things, *maketh* her, by his *omni-present* power, to vnderstand the doome and Iudgement that is due vnto her sinnes, and what must be her eternall state. And in this manner standing in the sight of Heauen, not fit for her uncleannes to come into heauen; shee is said to stand before the Throne of God. And so forthwith shee is carried by the euill angels, who came to fetch her with violence into Hell, where shee is kept as in a Prison, in euerlasting paines and chaines, vnder darknes, vnto the Iudgement of the great Day: but not in that extremitie of torments, which she shall finally receiue at the last Day.

The generall fulnesse of *cur-sednesse* is in a greater measure of fulnesse, which shall bee inflicted vpon both thy h Soule and Bodie, when by the mighty power of Christ (the *supreme Judge*

Postquam anima de corpore est egressa: subito iudicium Christi de salute cognoscit. Aug. li. 1. de anim. & eius orig. c. 4. Hier. Byi. ad Pannar. Anima damnata continuo inuaditur a Demonib. qui crudelissime eam rapientes ad infernum deducunt Cyril. Alex. in ora de exit. anim. Mat. 5. 34. and 13. 21. Luk. 12. 20. Luk. 16. 22. 1 Pet. 2. 19 Iude, ver. 7. Luke 16. 14. Luke 4 31. g 2 Pet. 4. 8.

Iude ver. 6. Apoc. 11. 8. h Dan. 12. 2. Ioh. 5. 18, 19



Apo. 20. 23

Mat. 24. 29.

Luk. 21. 24,

25.

The dam-  
ned soules  
Apostrophe  
to her body  
at their se-  
cond mee-  
ting.

Iudge of heauen and earth) the  
one shall bee brought out of  
*Hell*, and the other out of the  
*Grave* as *Prisoners*, to receiue  
their dreadfull doome, accor-  
ding to their euill deedes. How  
shall the Reprobate, by the roa-  
ring of the *Sea*, the quaking of  
the *Earth*, the trembling of the  
*Powers* of Heauen, and ter-  
rours of *Heauenly signes* bee  
driven at the worlds end, to  
their wits end! Oh, what a wo-  
full salutation will there bee, be-  
twixt the damned *Soule* and *Bo-  
dy*, at their re-vniting at that  
terrible day!

O sinke of *Sinne*, O lumpe of  
*Filthinesse* (will the *Soule* say  
vnto her *Body*) how am I com-  
pelled to re-enter vnto thee,  
not as vnto an *Habitation* to rest,  
but as a *Prison* to bee tormented  
together! How doest thou ap-  
peare in my sight like *Iepthe's*  
*Daughter*, to my greater tor-  
ment! Would God thou hadst  
perpe-

perpetually rotted in the grane,  
that I might neuer haue scene  
thee againe ! How shall we be  
confounded together, to heare  
before God, *Angels*, and *Men*,  
laide open all those secret sinnes,  
which wee committed together !  
Haue I lost *heauen*, for the loue  
of such a stinking carrion ? Art  
thou the *flesh*, for whose *plea-*  
*sures* I haue yeelded to commit  
so many Fornications ? O filthy  
*Belly*, how became I such a *foole*,  
as to make thee my God ? How  
mad was I for momentany ioyes,  
to incurre these torments of  
eternall paines ! Ye *Rockes* and  
*Mountaines*, why skip ye so like  
*Rammes*, *Psal.* 114. 4. and will  
not fall vpon mee, to hide me from  
the face of him, that comes to sit  
vpon yonder Throne ? for the great  
Day of his wrath is come, and  
who shall be able to stand ? *Apoc.*  
6. 16, 17. Why tremblest thou  
thus, O earth, at the presence of  
the Lord, and wilt not open thy  
mouth,

mouth, and swallow mee vp; as thou diddest *Korab*, that I be seene no more.

*O damned furies!* I would ye might without delay, teare mee in *pieces*, on condition that you would teare mee vnto *nothing*! But whilest thou art thus in vaine bewailing thy misery, the *Angels* hale thee violently away from the brinke of thy graue, to some place neere the Tribunall seat of Christ; where beeing as a cursed Goate, separated to stand beneath, on Earth, as on the *left hand* of the Iudge; Christ shall rip vp all the *benefits* hee bestowed on thee, and the *torments* hee suffered for thee, and all the *good deeds* which thou hast *omitted*, and all the *ungratefull villanies* which thou didst *commit* against him, and his holy *Lawes*.

*Within* thee thine owne *conscience* (more then a thousand witnesses) shall *accuse* thee:  
tho

Mat. 13. 41

Mat. 25. 31

the *Dinels*, who tempted thee to all thy lewdnesse, shall on the one side testifie with thy conscience against thee: and on the other side shall stand the *Holy Saints* and *Angels* approving Christs Iustice, and detesting so filthy a Creature. *Be- bind thee* an hydeous noyse of innumerable fellow-damned *Reprobates* tarrying for thy company. *Before thee* all the world burning in flaming fire. *Above thee* an irefull Judge of deserved vengeance, ready to pronounce his sentence vpon thee. *Beneath thee*, the fiery and sulphureous mouth of the *bottomlesse pit*, gaping to receiue thee. In this wofull estate, to hide thy selfe, will bee *impossible* (for on that condition, thou wouldest wish that the greatest *Rocke* might fall vpon thee: ) to *appeare* will bee *intolerable*, and yet thou must stand foorth, to receive with other *Reprobates* this thy sentence:

h Anselm.  
lib. mediat.

Apoc. 6. 16,  
17.



Bonauent.  
 Postil. Dom.  
 3. post Pens.  
 Serm. 2.

*sentence: Depart from me, ye cursed, into everlasting fire, prepared for the diuell and his angels.*

*Depart from me*] there is a separation from all ioy and happinesse.

*Ye cursed*] there is a blacke and direfull *Excommunication*.

*Into fire*] there is the cruelty of paine.

*Euerlasting*] there is the perpetuity of punishment.

*Prepared for the Diuell and his angels*] Here are thy infernall tormenting, and tormented companions.

O terrible sentence! from which the condemned cannot escape: which being pronounced, cannot possibly be withstood: against which a man cannot except, & from which a man can no where appeale. So that to the damned, nothing remaines but hellish torments, which knowes neither ease of paine, nor end of time. Fro this *Judgment*

ment seat, thou must bee thrust by *Angels*, (together with all the damned *Diuels* and *Reprobates*) into the *bottomlesse Lake of utter darkenes*, that perpetually burnes with fire and brimstone. Whereunto, as thou shalt be thrust, there shall bee such weeping, woes, and wailing, that the cry of the company of *Cora*, *Dathan* and *Abiram*, when the earth swallowed them vp, was nothing comparable to this howling: nay, it will seem vnto thee a *Hell*, before thou goest into *Hell*, but to heare it.

Into which *bottomles Lake*, after that thou art once plunged, thou shalt euer bee falling downe, and neuer meet a bottom: and in it thou shalt euer lament, and none shall pity thee: thou shalt alwayes weepe for paine of the fire, & yet gnash thy teeth for the extremity of cold: thou shalt weep to thinke, that thy miseries are past remedie:

Apoc. 21. 8.

BOTHAM

3. 12. 209A

Bonauent.

thou shalt weepe to thinke, that  
to repent is to no purpose: thou  
shalt weepe to thinke, how for  
the shadow of shortly pleasures,  
thou hast incurred these sor-  
rowes of eternall paines: thou  
shalt weepe to see, how that  
weeping it selfe can nothing pre-  
uaile; yea in weeping thou shalt  
weepe more teares, then there is  
water in the sea; for the water of  
the sea is finite, but the weeping  
of a Reprobate shall be infinite.

There thy lascinious Eyes shall  
be afflicted with sights of ghast-  
ly spirits: thy curious Eares shall  
bee affrighted with hideous  
noyse of howling Diuels, and the  
gnashing teeth of damned Re-  
probates: thy dainty Nose shall  
be cloyed with noysome stench  
of Sulphur: thy delicate Taste  
shall bee pained with intolera-  
ble hunger: thy drunken Throat  
shall bee parched with vn-  
quenchable thirst: thy Mind  
shall bee tormented, to thinke  
how

how for the loue of *abortiue pleasures*, which perished ere they budded; thou so foolishly lost *Heauens ioyes*, and incurred *hellish paines*, which last beyond eternity. Thy *conscience* shall euer sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered thee *remission of sins*, and the *Kingdome of Heauen* freely vnto thee, if thou wouldest but *believe and repent*: and how easily thou mightest haue obtained mercy in those daies; how neer thou wast many times to haue *repented*, and yet didst suffer the Diuel and the World, to keepe thee still in *impenitency*, & how the *day of mercy* is now past, and will neuer *dawne* againe.

How shall thy vnderstanding be racked, to consider, how for *Momentary riches*, thou hast lost the *sternall Treasure*, and changed *heavens felicity*, for *hells misery*! where euery part



of the body without intermission of paine, shall bee continually tormented alike.

In these *Hellish* torments, thou shalt bee for euer deprived of the *Beatificall sight* of God, wherein consists the *soveraigne good*, and life of the soule. Thou shalt never see light, nor the least *sight* of ioy, but lie in a perpetuall *Prison* of utter darkenes: where shall bee no order, but horror: no voice, but of blasphemers and howlers: no noyse, but of tortures and tortured: no society, but of the diuell and his angels, who being tormented themselves, shall haue no other ease, but to wreake their fury in tormenting thee. Where shall bee punishment, without pittie: misery, without mercy: sorrow, without succour: crying without comfort: mischief without measure: torment without ease: where the *Worme* dyeth not, and the fire is neuer quenched: where the

Marke 9.

the *wrath* of *God* shall seaze vpon thy soule and Body, as the *flame* of *fire* doth on the lump of *Pitch*, or *Brimstone*. In which *flame* thou shalt euer bee *burning*, and neuer *consumed*: euer *dying*, & neuer *dead*: euer *roaring* in the pangs of death, and neuer rid of those pangs, nor knowing end of thy *paines*. So that after thou hast endured them so many thousand yeeres, as there are *grasse* on the *earth*, or *sands* on the *Sea-shore*: thou art no *neerer* to haue an end of thy torments, then thou wast the *first* day that thou wast cast into them: yea, so farre are they from ending, that they are euer but beginning. But if after a *thousand times* so many *thousand yeeres*, thy damned soule could but conceiue a hope, that those her torments should haue an end: this would be *some* comfort to thinke, that at *length* an end will come. But as oft as the

*Minde* thinketh of this word *Nener*, it is as *another Hell*, in the *middest* of hell.

This thought shall force the damned to cry, *ouai, ouai*, as much as if they should say, *oua aei, oua mi*, O Lord, *not euer, not euer* torment vs thus. But their *consci- ences* shall answer them as an *Eccho*, *ai mi, euer, euer*. Hence shall arise this dolefull *ouai, woe* and *alas* for euermore.

This is that *second death*, the *generall perfect fulnesse* of all *cur- sednes* and misery: which euery damned Reprobate must suffer, so long as God and his Saints shall enioy *blisse* and *felicitie* in Heauen for euermore.

Thus farre of the *misery* of man in his estate of *corruption*, vlesse that hee bee renewed by *Grace* in Christ.

Now followes the *knowledge* of *Mans selfe*, in respect of his state of regeneration by Christ.

*Meditations of the state of a  
Christian reconciled to  
God in Christ.*

**N**OW let vs see, how happy  
a godly man is, in his state  
of *renouation*, beeing reconciled  
to God in *Christ*.

The godly man, whose cor-  
rupt nature is *renewed* by grace  
in *Christ*, and become a *new*  
*creature*, is blessed in a three-  
fold respect. First, in his life.  
Secondly, in his death. Third-  
ly, after death.

I His *blessednesse* during this  
life, is but in part, and that con-  
sists in seven things.

I Because hee is *conceined* of  
the  *Spirit*, in the wombe of his  
Mother the Church: and is  
*borne*, not of blood, nor of the  
will of the flesh, nor of the will of  
Man, but of God, who in *Christ*,  
is his *Father*: So that the  
image of God his Father, is re-

F 4

newed

a Ioh. 3.5.  
b Gal. 4.26.  
c Ioh. 1. 13.  
d Gal. 4.6, 7  
e Cor. 9.8.  
f Eph. 4.3, 3  
13.  
Col. 3.10.



newed in him euery day more and more.

2 He hath, for the merits of Christs sufferings, all his finnes, originall and actvall, with the guilt and punishment belonging to them, <sup>f</sup> freely and fully forgiven vnto him; and all the <sup>g</sup> righteousnesses of Christ, as freely and fully imputed vnto him: and so God is <sup>h</sup> reconciled vnto him: and <sup>i</sup> approoueth him as righteous in his sight and account.

3 Hee is freed from Satans k bondage, and is made a <sup>l</sup> brother of Christ, a fellow m heire of his heauenly Kingdome: and a <sup>n</sup> spirituall King and Priest, to offer vp <sup>o</sup> spirituall sacrifices to God by Iesus Christ.

4 God spareth him, as a man spareth his owne sonne, that serueth him. And this sparing consists,

<sup>f</sup> Rom. 4. 8,  
25.

Rom. 8. 1, 2.

1. Pet. 2. 24.

<sup>g</sup> Rom. 4. 5,

19.

<sup>h</sup> 2 Cor. 5.

19.

<sup>i</sup> Rom. 9.

33, 34.

<sup>k</sup> Act. 16. 18

Eph. 2. 2.

<sup>l</sup> Ioh. 20. 7.

Rom. 8. 26.

<sup>m</sup> Ro 8. 17.

<sup>n</sup> Apoc. 16.

<sup>o</sup> 1 Pet 2. 5.

Mal. 3. 17.

In

- 1 Not taking notice of e-  
uery fault, but *bearing*  
with his infirmities, *Ex-*  
*odus* 34. 6, 7. A louing  
*father* will not cast his  
*childe* out of doores in his  
sicknesse.
- 2 Not making his *punish-*  
*ment* when he is *chaste-*  
*ned*, as great as his *de-*  
*serts*, *Psal.* 103. 10.
- 3 *Chastening* him *mode-*  
*rately*, when hee seeth  
that hee will not by any  
other meanes bee reclai-  
med, 2. *Sam.* 7. 14, 15.  
1. *Cor.* 11. 13.
- 4 *Graciously* accepted his  
*endeauour*, notwithstanding  
the imperfection  
of his obedience; and  
so preferring the *wil-*  
*lingnesse* of his minde,  
before the *worthinesse*  
of his worke, 2. *Cor.* 8.  
12.
- 5 Turning the curses  
F 5 which

**a** Rom. 8.

28.

**b** Psal. 89.

31, 33.

Pf. 119. 97.

Heb. 12. 10.

2 Cor. 12. 7.

**c** 1 Cor. 3.

22 & 15.

54, 55.

Heb. 2. 14,

15.

**d** Luke 22.

31, 32.

Pf. 51. 13, 14

Rom. 5. 20,

21.

**e** 1 Theff.

5. 23.

**f** Rom. 8. 9,

10.

**g** Ro. 8. 16.

**h** Heb. 4. 15.

Eph. 3. 12.

Gal. 4. 16.

Ro. 8. 15, 16

Zach. 12. 12.

which hee deserued, to  
crosses, and fatherly cor-  
rections; yea all **a** things,  
all **b** calamities of this  
life, **c** death it self, **d** yea,  
his *very* finnes, vnto his  
good.

5. God giues him his **c** *Holy Spirit*, which

1 *Sanctifieth* him by de-  
grees throughout: **f** so  
that hee doth more and  
more *die* to sin, and *live*  
to righteousness.

2 *Assures* him of his  
**g** adoption, and that he is  
by *Grace* the Childe of  
God.

3 *Encourageth* him to  
come with **h** boldnes, and  
confidence, into the pre-  
sence of God.

4 *Moueth* him without  
feare, to say vnto him,  
*Abba Father*.

5 *Powreth* into his heart the  
gifts of *sanctified prayer*.

6. *Per-*

6. *Perswade* him, that both he and his prayers are accepted and heard of God for *Christ* his Mediators sake.

Rom. 8. 16, 27.

1 *Peace* of conscience.

Rom. 5. 1. and 14. 17.

2 *Joy* in the Holy Ghost: in cōparifon, whereof, all *Earthly* *loyes* seeme vile and *vaine* vnto him.

Rom. 8. 3. & 14. 17.

7 Fills him with

6 Hee hath a recovery of his *soveraignty* over the creatures, which hee lost by *Adams* fall: and from thence *free liberty* of vsing all things which God hath not *restrained*, so that hee may vse them with a good *conscience*. For to all things in Heaven and Earth, hee hath a *sure title* in this life: and he shall haue the plenary and peaceable *possession* of them in the life to come. Hence it is

a Psal 8. 5. &c.

Heb. 2. 7, 8.

b 1 Cor. 9. 1

Rom. 14. 14

1 Tim 4. 2, &c.

c 1 Cor 9. 19, 21.

d 1 Cor 3. 21, 23.

Heb 2. 7.

e 1 Cor. 3. 23.

f Mat. 25. 34

1 Pet. 1. 4, 1.



g Act. 1. 25.

is, that all *Reprobates* are but v.  
surpers of all that they possesse,  
and haue no g *place of their own*  
but *Hell*.

7 Hee hath the *assurance* of  
Gods *Fatherly* care and prote-  
ction, day and night ouer him;  
which care consisteth in three  
things.

1 In *providing* all things  
*necessary* for his *Soule*  
and *Body*, concerning  
this life, and that which  
is to come: so that hee  
shall be sure euer, either  
to haue *enough*: or pati-  
ence to bee *content* with  
that he hath.

2 In that God gives his  
Holy *Angels* as *Mini-  
sters*, a charge, to attend  
vpon him alwayes for  
his good: yea, in danger,  
to *pitch their tents a-  
bout him* for his *safety*,  
where-euer he be. Yea,  
Gods *protection* shall de-  
send

Mat. 6. 33.

2 Cor. 13.

14.

Psal. 23.

Psa. 34. 9. 10

Heb. 1. 14.

Psal. 34. 7.

Psal. 91. 11.

defend him as a cloud  
by day, and as a pillar of  
fire by night: and his  
prouidence shall hedge  
him from the power of the  
Diuell.

Iſa. 4. 3.  
Iob 1. 10.

3 In that The eyes of the  
Lord are vpon him, and  
his cares continually o-  
pen, to ſee his ſtate, and  
to heare his complaint;  
and in his good time, to  
deliuer him out of al his  
troubles.

Pſal. 34. 15.  
Gen. 7. 1.

Pſal. 33. 19.

Thus farre of the bleſſed e-  
ſtate of the godly, and Regene-  
rated man in this life: Now of  
his bleſſed eſtate in death.

2. *Meditations of the bleſſed e-  
ſtate of a regenerate man in  
his death.*

**W**Hen God ſends Death  
as his Meſſenger, for  
the regenerated man, hee meetes  
him halfe the way to Heauen;  
for

F

a Phil. 3. 10. for his <sup>a</sup>conuersation, and <sup>b</sup>aff-  
 b Col. 3. 2. <sup>b</sup>fection is there before him.  
 Death is neither strange, nor  
 c 1 Cor. 13. 31. fearefull vnto him. Not strange,  
 because he <sup>c</sup>died daily: not fear-  
 full, because whilett hee lived,  
 hee was dead; and his life was  
 d Col. 3. 3. <sup>d</sup>hid in Christ with God. To cō-  
 vnto him therefore, is nothing  
 e Apoc. 14. else in effect, but to <sup>e</sup>rest from  
 his labour in this world, to goe  
 f 2 Cor. 5. 6. <sup>f</sup> home to his <sup>g</sup>Fathers house,  
 g Ioh. 14. 1. vnto the <sup>h</sup>City of the liuing God  
 h Heb. 12. the beauenly Ierusalem, to an in-  
 12, &c. numerable company of Angels,  
 to the generall assembly and  
 Church of the first borne, to God  
 the Iudge of all, and to the Spi-  
 rits of iust men made perfect, and  
 to Iesus the Mediatour of the  
 New Testament. Whilett his  
 Body is sick, his Mind is found:  
 i Psal. 41. 3. for, God <sup>i</sup>maketh all his bed in  
 his sicknesse, and strengtheneth  
 him with faith and patience,  
 vpon his bed of sorrow. And  
 when hee beginnes to enter  
 into

into the way of all the world; hee  
 giueth (like <sup>m</sup> Iacob, <sup>M</sup> Moses, and  
 Ioshua) to his Children and  
 friends, godly exhortations &  
 counsels, to serue the true  
 God, to worship him truely all  
 the dayes of their life. His *bles-*  
*sed* soule breatheth nothing but  
 *blessings*, and such speeches as  
 fauour a *sanctified spirit*. As his  
 *outward* man decayeth, so his *in-*  
*ward* man increaseth, & waxeth  
 stronger. When the speech of his  
 tongue faultereth, the sighes of  
 his heart speake lowder vnto  
 G O D: when the sight of the  
 Eyes faileth, the holy Ghost illu-  
 minates him inwardly with a-  
 bundance of *spirituall light*. His  
 soule feareth not, n but is bold to  
 goe out of the body, and to dwell  
 with her Lord. Hee sighed out  
 with <sup>o</sup> Paul, *Cupio dissolui*: I de-  
 sire to be dissolued, and to be with  
 Christ. And with <sup>p</sup> Danid, *As*  
 *the Hart panteth after the water-*  
 *brookes*: so panteth my soule after  
 thee,

m Gen. 49.

n 2 Cor. 5.8

o Phi. 1. 23.

p Psal. 42.2



thee, O God: *My soule thirsteth for God, for the living God: when shall I come and appeare before God?* Hee prayeth with the Saints, q *How long, O Lord, which art holy and true?* r *Come, Lord Iesus, come quickly.* And when the<sup>t</sup> appointed time of his dissolution is come, knowing that hee goeth to his<sup>t</sup> Father and Redeemer in the peace of a good conscience, and the assured persuasion of the forgiveness of all his sins, in the blood of the Lambe, hee sings with blessed old Simon, his u *Nunc dimittis:* Lord, now lettest thou thy Seruant depart in peace, &c. and surrenders vp his Soule, as it were, with his owne hands, into the hands of his heavenly Father, saying with David: x *Into thy hands, O Father, I commend my soule, for thou hast redeemed mee, O Lord, thou God of truth.* And saying with Stephen, y *Lord Iesus, receiue my spirit;* He no sooner

q Apo. 6. 10

r Apo. 22.

20.

f Iob 14. 5.

t Psal. 31. 5.

u Luk. 22. 29

Psal. 37. 7.

Isa. 57. 2.

x Psal. 31. 5.

y Act. 7. 59.

ner yeelds vp his sacred Ghost,  
but immediately the <sup>a</sup> holy An-  
gels, who attended vpon him  
from his birth, vnto his death,  
a carry and accompany his soule  
into Heauen, as they did the  
Soule of Lazarus into Abra-  
hams bosome, <sup>b</sup> which is the  
Kingdome of Heauen, whither  
onely good Angels & good works  
doe accompany the Soule: the  
one to deliuer their <sup>c</sup> charge; the  
other to receiue their <sup>d</sup> reward.

The Body in conuenient  
time, as the Sanctified <sup>e</sup> Temple  
of the Holy Ghost, the <sup>f</sup> members  
of Christ, nourished by his Body,  
the <sup>g</sup> price of the blood of the  
Sonne of God, is by his fellow-  
brethren reuerently laide to  
<sup>h</sup> sleepe in his grane, as in the  
bed of Christ, in an assured  
hope to <sup>i</sup> awake in the resurre-  
ction of the iust, at the last day,  
to bee partaker with the soule,  
of life & glory everlasting. And  
in this respect not onely the  
soules,

<sup>a</sup> Mark. 13. 30.  
Act. 12. 17.  
and 27. 25.

<sup>a</sup> Luk. 26. 22.

<sup>b</sup> Mat. 23. 17.  
Luk. 13. 28.  
Act. 15. 10, 11.  
Ephes. 1. 10.  
Heb. 11. 9, 10,  
16, and 12. 22, 23  
Luk. 19. 9.  
and 9. 31.  
<sup>c</sup> Psal. 91. 13  
Heb. 1. 14.

<sup>d</sup> Apoc. 14. 13.  
and 22. 12.  
<sup>e</sup> 1 Cor. 6. 15.  
<sup>f</sup> Mat. 26. 6.  
<sup>g</sup> 1 Cor. 6. 10.  
<sup>h</sup> 1 Pet. 1. 19.

<sup>h</sup> 1 Thess. 4. 14.  
Act. 7. 6. and 8. 2.

<sup>i</sup> Dan. 12. 2.  
Job. 9. 28, 29.  
Luk. 14. 24.  
1 Tim. 4. 16, 17.  
Apoc. 14. 15.

*soules*, but the very *bodies* of the faithfull also are termed *blessed*.

Thus farre the *blessednesse* of the soule and body of the Regenerated man *in death*. Now let vs see the *blessednesse* of his soule and body *after death*.

3. *Meditations of the blessed state of the Regenerated man after death.*

**T**HIS state hath three degrees:

1 From the day of *Death*, to the *Resurrection*.

2 From the *Resurrection*, to the pronouncing of the *Sentence*.

3 After the *Sentence*, which lasts *eternally*.

As soone as euer the *Regenerated man* hath yeelded vp his Soule vnto *Christ*, the holy *Angels* take her into their custody, and *immediately* carry her into *Heauen*: and there present her

er<sup>b</sup> before *Christ*, where she is  
crowned with a <sup>c</sup> *Crowne of righte-  
ousnesse, and glory*; not which  
she hath deserved by her good  
works, but which *God* hath pro-  
mised of his free goodnes to all  
those, who of loue, haue in this  
life vnfainedly serued him, and  
sought his glory.

Oh, what a ioy wil it be to thy  
*Soule!* which was wont to see  
but misery and sinners, now to  
behold the face of the *God of  
Glory?* yea, to see *Christ* well-  
comming thee, as soone as thou  
art presented before him by the  
holy *Angels*, with an *Engel* bene  
serue! Well done, and welcome  
good and faithfull seruant, &c.  
enter into thy *Masters ioy*. And  
what ioy will this bee, to be-  
hold thousands thousands of  
*Cherubims, Seraphims, Angels,  
Thrones, Dominions, Principali-  
ties, Powers*: All the holy *Patri-  
arches, Priests, Prophets, Apo-  
stles, Martyrs, Professors*: and all  
the

<sup>b</sup> Heb. 1. 14  
and 12. 34.  
<sup>c</sup> 2 Tim. 4.  
8.  
Apoc. 2. 10.  
1 Pet. 5.

Col. 1. 6.  
Eph. 1. 31.



1 King. 10.

Luke 15.

the *soules* of thy *Friends*, *Parents*, *Husbands*, *Wives*, *Children*,  
 & the rest of Gods *Saints*, who  
 departed before thee in the true  
 Faith of Christ, standing before  
 Gods *Throne* in blisse and glory.  
 If the *Queene of Sheba*, behold-  
 ing the glory and attendance  
 giuen to *Salomon*, as it were  
 ravished therewith, brake out  
 and said, *Happy are thy men,*  
*happy are these thy servants,*  
*which stand ever before thee, and*  
*heare thy wisdom:* How shall  
 thy *soule* bee ravished to see her  
 selfe by grace admitted to stand  
 with this glorious Company  
 to behold the blessed Face of  
 Christ, and to heare all the *treas-  
 ures* of this *Divine wisdom*!  
 How shalt thou reioyce to see  
 so many *thousand thousands*  
 well-comming thee into their  
 heavenly society! for as they all  
 reioyced at thy *conversion*; so  
 will they now bee much more  
 ioyfull to behold thy *Corona-  
 tion*;

ation; and to see thee receiue  
thy Crowne, which was laid vp  
for thee against thy coming.  
For there the crown of *Martyr-*  
*dom* shall bee put on the head  
of a *Martyr*, who for Christs  
Gospels sake indured torments:  
the *Crowne of Virginitie* on the  
head of a *Virgin*, which subdu-  
ed *Concupiscence*: the Crowne  
of *Piety* and *Chastity* on the  
head of them, who sincerely  
professed Christ, and kept their  
*Wedlocke bed* vndefiled: the  
Crowne of good works on the  
good *Almes-givers* head, who  
liberally releued the *poore*: the  
crown of *incorruptible glory* on  
the head of those *Pastors*, who  
by their preaching & good ex-  
ample, haue conuered soules  
from the corruption of sinne,  
to glorifie God in holinesse of  
life. Who can sufficiently ex-  
presse the reioycing of this  
Heauely Company, to see thee  
thus crowned with glory, array-  
ed

1 Tim. 4. 8

2. 209A

Apoc. 7. 9.

Apoc. 7. 9.

ed with the shining Robe of  
 righteousness; and to behold  
 the *Palme of victory* put into  
 thy hand? Oh what *gratulation*  
 will there bee, that thou hast  
 escaped all the miseries of the  
 World, the *snarcs* of the Devil,  
 the *paines* of hell, and obtained  
 with them thy eternall rest and  
*happinesse*? for there every one  
 ioyeth as much in another  
 happinesse, as in his owne, be-  
 cause hee shall see him as much  
 loved of God, as himselfe. Yet  
 they haue as many distinct  
 ioyes, as they haue *companions*  
 of their ioy. And in this ioyfull  
 and blessed state, the Soules re-  
 steth with *Christ* in Heauen,  
 till the *Resurrection*: when as  
 the number of hell fellow-ser-  
 uants and Brethren be fulfilled,  
 which the Lord tearmeth but a  
*little season*.

The second degree of mans  
 blessednes after death, is from  
 the *Resurrection*, to the pro-  
 mouncing

announcing of the finall Sentence:  
for at the last day,

1 The Elementary Heavens,  
Earth, and all things therein,  
shall bee dissolved and purified  
with fire.

2 At the sound of the last  
Trumpet, or voice of Christ, the  
Archangel, the very same bo-  
dies which the Elect had be-  
fore (though turned to dust and  
earth) shall rise againe. And in  
the same instant, every mans  
Soule shall re-enter into his  
owne body, by vertue of the Re-  
surrection of Christ, their head,  
and bee made alive, and rise out  
of their graves, as if they did  
but awake out of their beds. And  
howsoever Tyrants bemangled  
their bodies in pieces, or consu-  
med them to ashes: yet shall the  
Elect finde it true at that day,  
that not an haire of their head is  
perished.

3. They shall come forth out  
of their graves, like so many  
Iosephs

2 Pet. 3.  
10, 12, 13.  
b 1 Cor. 15.  
52.  
1 Thes. 4. 16  
Ioh. 5. 28.  
Ezek 37.  
Rom. 8. 11.  
Rom. 5. 17.  
1 Cor. 16.  
22.  
Phi. 3. 10, 11  
1 Thes. 4. 14  
Mat. 19. 30.



Dan. 4. 12.

1 Theff. 4.

14.

Par est Po-  
restas Dei ad  
instituendos,  
& restituen-  
dos homines,

Anathegor.  
f Isa. 65. 20.

\* Tertul. de  
Resurrect. c.

6. Hier. Epi.  
27. & 61.

Aug. lib. 22.  
de Ciuir. Dei

cap. 17. &  
omnes Theo-

logi in  
Sent. dist.

44.  
g Eph. 4. 13.

Ita commu-  
niter credunt

Theologi in  
4. Sent. dist.

44.  
Vide Aug.

de Ciuir. Dei  
lib. 22. c. 15.

& 16.

Joseph out of Prison: or Daniels  
out of the Lions Dens: or Jonah  
out of the Whales Belly.

4. All the bodies of the E-  
lect being thus made *aline*, shall  
arise in that *perfection* of na-  
ture, whereunto they should  
haue attained by thir *natural*  
temperament, if no *impediment*  
had hindred: and in that *vigour*  
of age, that a perfect man is at,  
about three and thirty yeeres  
old, each in their \* *proper sex*.  
Whereunto *Diuines* thinke the  
*Apostle* alludeth, when he saith  
g *Tell mee all come ynto a perfect*  
*man, vnto the measure of the age*  
*(or stature) of the fulnesse of*  
*Christ*. Whatsoever *imperfecti-*  
*on* was before in the body, (as  
*blindnesse, lamenesse, crookednesse*)  
shall then be done away: *Jacob*  
shall not halt, nor *Isaac* bee  
blind, nor *Leah* beare-eyed, nor  
*Mephibosheth* be lame: for if *Da-*  
*nid* would not haue the *blinde*  
and *lame* to come into his house,  
much

much lesse will Christ haue  
*blindnesse and lamenesse* to dwell  
 in his heavenly Habitation.  
 Christ made all the *Blind* to see,  
 the *Dumb* to speake, the *Deafe*  
 to heare, the *Lame* to walke,  
 &c. that came to him to seeke  
 his *grace* on earth: much more  
 will he heale all their imperfe-  
 ctions, whom hee will admit to  
 his glory in heauen. Among those  
 Tribes, there is not one feeble:  
 but the lame man shall leape as  
 an Hart, and the dumbe mans  
 tongue shall sing. And it is very  
 probable, that seeing God crea-  
 ted our first parents, not In-  
 fants, or Old men, but of a per-  
 fect age, or stature; the *ἀναπλασι*  
 or new creation from death, shall  
 euery way be more perfect, then  
 the *πλασι*, or first frame of Man,  
 from which hee fell into the  
 state of the dead. Neither is it  
 like, that Infancie beeing imper-  
 fection, and old age corruption,  
 can well stand with the state,  
 G of

Psal. 193.

37.

Ilsa. 35. 5.

of a perfect glorified body.

5 The bodies of the Elect being thus raised, shall haue four most excellent and supernaturall qualities. For:

1. Cor. 15. 43

1 They shall bee raised in power, whereby they shall for euer be freed from all wants & weakenesses, and inabled to continue without the vse of meat, drinke, sleepe, and other former helps.

1. Cor. 15. 41.

Isai. 65. 20.

Aug. Ench.

cap. 90.

Mat. 13. 12.

Dan. 2. 3.

Luk. 9. 31.

Zach. 9. 16.

1. Thes. 4. 17

2 In incorruption, whereby they shall neuer bee subiect to any manner of imperfections, blemish, sicknesse, or death.

3 In glorie, whereby their bodies shall shine as bright as the Sun in the firmament and which being made transparent, their soules shall shine thorow, far more glorious then their bodies: three glimpses of which glory was seene,

First,

First, in *Moses face*: secondly, in the *transfiguration*: thirdly, in *Stephens countenance*. Three instances and assurances of the glorification of our bodies, at that glorious Day. Then shall *David* lay aside his *Shepherds weed*, and put on the robe of the Kings sonne *Iosias*, not *Ionathans*. Then euery true *Mordecai* (who mourned vnder the *Sackcloth* of his corrupt flesh) shall bee arayed with the Kings Royall apparell: and haue the *Crowne royall* set vpon his head, that all the world may see; how it shall bee done to him, whom the King of Kings delighteth to honour. If now the rising of one Sunne makes the morning so glorious: how glorious shall that Day be, when innumerable millions of millions of bodies of

Exod. 34. 27

Matth. 17.

Act. 6. 15.

1. Sam. 13. 5.

Hest. 6. 4.



*Vbi volēs  
spiritus, ibi  
erit & cor-  
pus, August  
Mat. 24. 28.*

*Isa. 40. 31.*

*Wisd. 3. 7.*

*1. Cor. 5.*

46.

*Spiritualia  
post resurre-  
ctionem e-  
runt corpora  
nō quia cor-  
pora esse de-  
sistant, sed  
quia spiritu  
vivificante,  
subsistunt.  
Aug. lib. 13  
de civit.  
Dei, cap. 23.*

*Saints and Angels shall  
appeare more glorious  
then the brightness of the  
Sun! the Body of Christ  
in glory surpassing all.*

4 In *Agility*, whereby  
our bodies shall bee able  
to ascend, and to meet the  
Lord at his glorious com-  
ming in the ayre, as Ea-  
gles flying unto their ble-  
sed carkeffe. To this agi-  
litie of the Saints glori-  
ous bodies, the Prophet  
alludes, saying, *They shall  
renew their strength; they  
shall mount up with wings  
as Eagles: they shall run  
and not be weary, they shall  
walke, and not faint.* And  
to this state may the  
saying of *Wisedome* be re-  
ferd: *In the time of their  
vision they shall shine, and  
run to and fro, as sparks  
among the stubble.*

And in respect of the

four

four qualities, Paul calleth the raised bodies of the Elect, *Spiritual*: for they shall be *spirituall* in qualities, but the same still in *substance*.

And howsoever sinne and corruption make a man in this state of *mortalitie*, lower then *Angels*; yet surely, when God shall thus crowne him with *glorie* and *honour*, I cannot see how man shall be any thing *inferiour* to *Angels*. For are they *Spirits*? So is *Man* also, in respect of his Soule; yea, more then this: they shall haue also a *spirituall* body, *fashioned like unto* the glorious body of the Lord Iesus Christ; in whom mans nature is exalted by a *personall union*, into the *glorie* of the *Godhead*, and indiuiduall society of the blessed *Trinity*: An honour which hee neuer vouchsafed *Angels*. And in this respect man hath a prerogative *aboue* them;

Psal. 8. 5.

Phil. 3. 21.

Heb. 2. 16.

Heb. 1.14.  
Psal. 91.11.

Iude ver. 6.  
2. Pet. 2.3.

1. Pet. 3.  
10, 11, 12.

1. Cor. 15.  
51.  
b Luk 17. 31

Nay, they are but *spirits* appointed to bee Ministers vnto the Elect: and as many of them who at the first disdained this office, & would not keepe their first standing, were for their pride hurled into hell. This lesseneth not the *dignity of Angels* but extols the greatnesse of Gods love to Mankind.

But as for the Elect, who at that second, and sudden coming of Christ, shall be found *quicke and lining*: The \* fire that shall burne vp the corruption of the world, & the works therein: shall in a *moment*, in the *twinkling of an eye*, ouertake them as it *b* finds them, either *grinding* in the *Mill* of punishment, or walking in the *fields* of pleasure, or *lying* in the *bed* of ease: and so (burning vp their dross and corruption,) of mortall, make them *immortall* bodies: and this *change* shall bee vnto them in stead of death.

Then

Then shall the Soule with  
 joyfullnesse get her Body, say-  
 ing: Oh well met againe, my  
*deare sister*! How sweet is thy  
 voice! how comely is thy coun-  
 tenance, having lien hid so long  
 in the clifts of the rocks, and in  
 the secret places of the graue!  
 Thou art indeed an habitation  
 fit, not onely for mee to dwell  
 in; but such as the Holy Ghost  
 thinke meete to reside in, as  
 his Temple for euer. The *Win-*  
*ter* of our *affliction* is now past:  
 the storme of our miserie is  
 blowne ouer, and gone. The  
 Bodies of our Elect Brethren  
 appeare more *glorious* then the  
*Lilly flowers* on the earth: the  
 time of singing *Halleluiah* is  
 come; & the voice of the *trum-*  
*pet* is heard in the Land. Thou  
 hast been my *Toke fellow* in the  
 Lords labours, and companion  
 in persecutions and wrongs,  
 for *Christ* and his *Gospels* sake;  
 now shall wee enter together

The Elect  
 Soules *A-*  
*postrophe* to  
 her body, at  
 her first  
 meeting in  
 the resurre-  
 ction.

Cant. 2.14.



Psal. 13. 1.

into our *Masters* ioy. As thou hast borne with me the *Crosse*, so shalt thou now weare with me the *Crowne*. As thou hast with mee *sowed* plenteously in *teares*, so shalt thou *reape* with me abundantly in *ioy*. O *blessed*, aye *blessed* be that God! who (when yonder *reprobates* spent their whole time in *pride*, *fleshly lust*, *eating*, *drinking*, and *profane vanities*) gaue vs grace to ioyne together, in *watching*, *fasting*, *praying*, reading the *Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiving the *Holy Communion*, relieuing the *poore*; exercising (in all *humility*) the works of *Piety* to God; and walking *conscientiously* in the duties of our calling, towards *men*. Thou shalt anon heare no mention of thy *sins*, for they are *remitted* & *covered*; but euery *good worke*, which thou hast done for the *Lords* sake, shall be rehearsed & rewarded.

Cheeres

Che ere vp thy heart, for thy  
Iudge is flesh of thy flesh, & bone  
of thy bone. Lift vp thy head,  
behold these glorious *Angels*,  
like so many *Gabriels*, flying  
towards vs, to tell vs that the  
day of our *Redemption* is come,  
and to conuey vs in the clouds,  
to meete our Redeemer in the  
Aire. Loe, they are at hand, *A-*  
*rise therefore, my Dove, my Love,*  
*my faire one, and come away.*  
And so like *Roes*, or young  
*Harts*, they runne with *Angels*  
towards *Christ*, ouer the trem-  
bling Mountaines of *Berber*.

6. Both quicke and dead,  
being thus *reuiued* and *glorified*,  
shall forth with (by the *Mini-*  
*stery* of Gods Holy *Angels*) bee  
gathered from all the quarters  
& parts of the world, & caught  
vp together in the Clouds, to  
meet the Lord in the Aire, & so  
shal come with him, as a part of  
his glorious traine, to iudge  
*Reprobate* and euill angels. The

Dan. 9. 21.  
&c.

Luk. 21. 28.

Can. 2. 1, 3.  
Vers. 17.

Luk 7. 34,  
35, 36.

1. Thies. 4. 17

1 Cor. 6. 1, 3

twelve Apostles shall sit vpon  
 twelve Thrones (next Christ) to  
 iudge the twelve Tribes, (who  
 refused to heare the Gospell  
 preached by their Ministry.)  
 And all the Saints (in honour and  
 order) shall stand next vnto the,  
 as Iudges also, to iudge the e-  
 uill angels, and earthly minded  
 men. And as euery of them re-  
 ceiued grace in this life, to bee  
 more zealous of his glory, and  
 more faithfull in his Service,  
 then others: so shall their glory  
 and reward bee greater then o-  
 ther in that Day.

The place whither they shall  
 bee gathered vnto Christ, and  
 where Christ shall sit in Iudge-  
 ment, shall be in the Ayre, ouer  
 the Valley of Jehosaphat, by  
 Mount Olinet, neere vnto Jeru-  
 salē, Eastward frō the Tēple, as  
 it is probable for foure reasons.

I. Because the holy Scrip-  
 ture seemes to intimate so much  
 in plaine words: *I will gather*  
*all*

1. Cor. 6. 2, 3

Apoc. 22. 12

Rom. 8. 22.

1. Cor. 9. 6.

Ioh. 14. 1.

1. Thes. 4. 17

Ecel. 3. 1, 2,  
 &c.

all Nations into the valley of Iehosaphat, and pleade with them there. Cause thy mightie ones to come downe, O Lord: let the Hea- then be wakened, and come up to the Valley of Iehosaphat; for there will I sit to iudge all the Heathen round about. Iehosaphat signifieth, The Lord will iudge. And this valley was so called from the great victorie which the Lord gaue \* Iehosaphat & his people over the Ammonites, Moabites, and Inhabitants of Mount Seir. Which victorie was a type of the *small* victorie, which Christ the supreme Iudge, shall give his Elect, over all their enemies in that place, at the last Day, as all the Iewes interpret it. See Zac. 14. 4, 5. Psal. 51. 1, 2, &c. all agreeing, that the place shall be thereabouts.

2. Because that as Christ was thereabouts crucified, and put to open shame; so over that place,

Ier. 11. 2.

2. Chro. 20.

29.

\* Neere this valley was Mount Mo- riah where Abraham sa- crificed Isaac Gen. 22. Iacob saw Angels as- cending and descending on a ladder, Gen. 28. The Angel put vp his sword and fire from heaven burnt the sacrifice in Araunahs floore.

2. Sam. 24.

Salomon builded the Temple.

2. Chro 31.

Christ pre- ached the Gospel, suf- fered his passion and entred into his glory, Carth in Gen. 28.



\* The Sea beyond Iordā towards Tyrus, cutteth the middelt of the world.

And *Exech.* saith of Ierusalem, *In medio gentium posui eam,*

That from Sion, as from a center, the Law should be published to all nations, and there all nations shal bee iudged according to the Law, *Rom. 2. 13. Act. 1. 11.* Richardus de villa nova Thom. in 1<sup>a</sup> Sent. Dist.

47, 48  
Mat. 25. 31.  
Iude v. 14.

place, his glorious Throne should be erected in the *Axe* when he shall appeare in *Iudgement*, to manifest his *Majesty* and glory, For it is neere that *Christ* should in that place iudge the world with righteous iudgment, where hee him selfe was *unjustly* iudged & condemned.

3. Because that seeing the *Angels* shall bee sent to gather together the *Elect*, from the *four* windes, from one end of *Heaven*, to the other: It is most probable, that the place whither they shall be gathered to, shall be neere *Ierusalem*, and the *Valley of Iehosaphat*: which \* *Cosmographers* describe to bee in the midst of the superficies of the earth. If the *termini a quibus*, bee the *four* parts of the World; the *terminus ad quem*, must be about the Center.

4 Because the *Angels* told the *Disciples*, that as they saw *Christ* ascend from *Mount Oli-*

net;

net; which is ouer the *Valley of Jehosaphat*: so he shall in like manner come down from heauen. This is the opinion of *Aquinas*, and all the Schoolemen, except *Lombard* and *Alexander Hales*.

5 Lastly, when Christ is set in his glorious *Throne*, and all the many thousands of his *Saints* and *Angels*, shining more bright then so many *Sunnies* in glory, sitting about him: and the body of *Christ*, in glory and brightnes surpassing them all: (The *Reprobates* beeing separate, and remaining beneath vpon the *Earth*; for the right hand signifieth a *blessed* the left hand a *curst* Estate) Christ wil first pronounce the sentence of *absolution* and blisse vpon the elect. First, because hee will thereby encrease the *griefe* of the *reprobates*, that shall heare it. Secondly, to shew himselfe more prone to *Meroy*, than to *Inde-*

Apoc. 20.

11, 12.

Mat. 19. 28.

Hilar. in

Cant. 21.

Anselm. in

Mat. cap. 25

Psal. 145. 9.

Isai. 8. 22.

*Ad pœnas  
ardens Deus  
est, ad præ-  
mia velox.*

Mat. 25. 34.

*Judgement.* And thus from his *Throne of Maiesty* in the *Ayre*, hee shall (in the sight and hearing of all the World) pronounce vnto his Elect, *Come yee blessed of my Father, inherite the Kingdome, prepared for you from the beginning of the world: for, &c.*

*(Come yee)* Here is our blessed union with *Christ*; and by him, with the whole *Trinity*.

*Blessed)* Here is our absolution from all finnes, and our plenarie endowment with all grace and happinesse.

*Of my Father)* Heere is the *Author*, from whom, by *Christ*, proceeds our felicitie.

*Inherit)* Here is our *Adoption*.

*The Kingdome)* Behold our *Birth-right* and possession.

*Prepared)* See Gods Fatherly care for his chosen.

*From the foundation of the World)* O the free, eternall, vnchange-

changeable Election of God ?

How much are those soules bound to loue God, who of his meere good will and pleasure, chose and loued them, before they had done either good or euill ?

Rom. 5.3.

*For, I was hungry, &c.) O the Goodnesse of Christ, who takes notice of all the good workes of his Children, to reward them ! How great is his loue to poore Christians, who takes euerie worke of mercy done to them for his sake, as if it had bin done to himselfe ! Come yee to mee, in whom yee haue beleened, before ye saw me : and whom yee haue loued and sought for, with so much deuotion, and through so many tribulations. Come now, from labour to rest : from disgrace to glory : from the iawes of death, to the ioyes of eternall Life. For my sake ye haue been railed vpon, reuiled, and cursed ; But now it shall appeare to all those*

Ioh. 26.19.  
1. Pet. 18.

Mat. 6. 11.



Psal. 27. 10.

Mark. 19. 29

Ioh. 10. 17.

2. Cor. 6. 10

those cursed *Esaus*, that you are the true *Jacobs*, that shall receiue your *Heauenly Fathers blessing*: and blessed shall you bee. Your *fathers, mothers, and neereſt kindred* forſooke, and caſt you off, for my *Trutheſake*, which you maintained: but now my *Father* will be vn- to you a *Father*, and you ſhall bee his *Sonnes and Daughters* for euer. You were caſt out of your *lands and linings*, and for- ſooke all for my ſake and the *Gof- pel*: But that it may appeare that you haue not loſt your *gaine*, but *gained* by your loſe: in ſtead of an *Earthly inheri- tance* and poſſeſſions, you ſhall poſſeſſe with me the inheri- tance of my *Heauenly Kingdome*, where you ſhall bee for loue, *Sons*; for birth-right, *Heires*; for dignity, *Kings*: for holineſſe, *Prieſts*; and you may be bold to enter into the poſſeſſion thereof now, becauſe my *Father* pepa-  
red

red, and kept it for you, euer since the first foundation of the world was laid.

Immediately after his Sentence of *absolution* and *benediction*, euery one receiueth his *Crowne*, which *Christ* the righteous Iudge puts vpon their heads, as the reward which he hath promised of his grace and mercy, vnto the *Faith* and good *workes* of all them that loued that his appearing. Then euery one taking his *Crowne* from his *Head*, shall lay it downe (as it were) at the *feet* of *Christ*; And prostrating themselves, shall with one heart and voyce, in an Heauenly fort and consort, say; *Praise* and *Honour* and *glory* and *Power*, and *Thanks* bee vnto thee, O blessed *Lambe*, who sittest vpon the *Throne*, was killed, and hast redeemed vs to God by thy blood, out of euery kindred and tongue, and people, and Nation, and hast made vs  
unto

2. Tim. 4. 8.

1. Pet. 5. 4.

Apoc. 4. 5.

Apoc. 4. 10.

unto our God, Kings and Priests,  
to raigne with thee in thy King-  
dome for euermore. Amen.

I. Cor. 6. 1,  
2, 3, & c.  
Mat. 19. 18.

Then shall they sit in their  
Thrones and Order, as Iudges of  
the Reprobates, and euill angels:  
by approouing, and giuing testi-  
mony to the righteous sentence  
and iudgement of Christ, the  
Supreme Iudge.

After the pronouncing of  
the Reprobates sentence and  
condemnation, Christ will per-  
forme two solemne Actions.

Ioh. 17. 13,  
14, 23, 24.

1 The presenting of all the E-  
lect vnto his Father. Behold, O  
righteous Father, these are they  
whom thou gauest me, I haue kept  
them, and none of them is lost. I  
gaue them thy Word, and they be-  
lieued it, and the World hated  
them because they were not of the  
World, euen as I was not of the  
World, And now, Father I will  
that these, whom thou hast giuen  
mee, be with me where I am, that  
they may behold my glory, which  
thou

Ioh. 12. 16.

thou hast given mee : and that I  
may bee in them, and thou in me,  
that they may bee made perfect in  
one: that the world may know that  
thou hast sent mee, and that thou  
hast loved them, as thou hast loved  
me.

2 Christ shall deliver vp the  
Kingdome to God, euen the  
Father, that is, shal cease to ex-  
ecute his office of *Mediatorship*,  
whereby as hee is King, Priest,  
Prophet, and *Supreme head* of  
the Church, hee suppressed his  
*Enemies*, and ruled his faithfull  
people by his Spirit, Word, and  
Sacraments. So that his King-  
dome of Grace over his Church  
in this World ceasing ; he shall  
rule immediately as hee is God,  
equall with the Father, and the  
Holy Ghost, in his Kingdome of  
Glory for euermore. Not that  
the dignitie of his Man-hood  
shall bee any thing diminished :  
but that the glory of his God-  
head shall bee more mani-  
fested :

2. Cor. 15.

14.



feſted : ſo that as he is God, he ſhall from thenceforth, in all fulneſſe, without all externall meanes, rule all in all.

From this Tribunal ſeate, Chriſt ſhall ariſe, and with all his glorious companie of *Eleckt Angels* and *Saints* hee ſhall goe vp triumphantly in order and array, vnto the *heauen* of heauens with ſuch a heauenly noiſe and Muſicke; that now may that ſong of *Dauid* be truly verified, *God is gone up with a triumph, the Lord with the ſound of the Trumpets. Sing praifes to God, ſing praifes, ſing prayſes, vnto our King, ſing prayſes: for God is the King of all the earth, he is greatly to be exalted. And that marriage ſong of Iohn; Let vs be glad and reioyce, and giue honour to him: for the Marriage of the Lambe is come, and his Wiſe hath made her ſelfe ready. Alleluiah; for the Lord God omnipotent reigneth.*

Pla. 47, 5, 6.

The third and *last* degree of the blessed state of a *regenerated* Man after death, begins after the pronouncing of the sentence, & lasteth eternally without all end.

*Meditations of the blessed state of a Regenerated Man, in Heauen, after he hath receiued his sentence of Absolution, before the Tribunall seate of Christ, at the last Day of Iudgement.*

**H**ere my Meditation dazeleth, and my pen falleth out of my hand: the *one* being not able to *conceiue*, nor the other to *describe* that most excellent blisse, and eternall waight of glorie (wherof *all the afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinity enioy, from that time that they shall bee receiued with Christ as  
ioynt

L.

1 Cor. 4. 17.  
Rom. 8. 18.

Rom. 8. 17.

ioynt-heires, into that euertlasting Kingdome of ioy.

Notwithstanding, wee may take a scantling thereof thus :

The Holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in foure respects.

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatiues* of the Elect there.
4. Of the *effects* of those *Prerogatiues*.

#### 1. Of the *Place*.

THE place is the <sup>a</sup> *Heauen of heauens*, or the <sup>b</sup> *third heauen* called *Paradise* : whither Christ (in his Humane Nature) ascended far above all visible *Heauens*. The *Bridegroomes Chamber*, which by the firmament, and by an azured curtaine spangled with glittering *starres*,

<sup>a</sup> 1. King. 8.

<sup>b</sup> 2. Cor. 12.

24.

Psal. 19. 5.

Mat. 25. 11.

starres, and glorious planets, is  
 hid, that wee cannot behold it  
 with these corruptible eyes of  
 flesh. The holy Ghost (framing  
 himselfe to our weakenes) de-  
 scribes the glory of that place,  
 which no man can estimate, by  
 such things as are most preci-  
 ous in the estimation of man:  
 And therefore likeneth it to a  
 great and a holy Citie, named  
 the *Heavenly Ierusalem*: Where  
 onely God, and his people, (who  
 are saved and written in the  
 Lambes Booke) doe inhabite: all  
 built of pure gola', like unto  
 cleere Glasse or Chrystall: the  
 walles of Iasper stone: the founda-  
 tions of the walles with twelue  
 manner of precious stones, having  
 twelue gates, each built of one  
 pearle: three gates towards each  
 of the foure corners of the world;  
 and at each gate an Angell, (as  
 so many Porters) that no un-  
 cleane thing should enter into it. It  
 is foure square, therefore perfect:  
 the

Apoc. 12. 2,  
 &c.  
 Verſ. 24. &  
 27.

Verſe 18.  
 Verſe 11.  
 Verſ. 19, 20.

Verſe 21.  
 Verſe 13.  
 Verſe 12.

Verſe 17.

Verſe 16.



Apoc. I. I, 2

the length, the breadth and height of it are equall, 12000, furlonges every way; therefore glorious and spacious. Thorow the midst of her streets ever runneth a pure River of the water of life, as cleare as Christall, therefore wholesome. And of either side the River, is the Tree of life, ever growing which beares twelue manner of fruites, and giues fruite euery moneth: therefore fruitfull. And the leaues of the Tree is healeth to the Nations: therefore healthy. There is therefore no place so glorious by creation, so beautifull with delectation, so rich in possession, so comfortable for habitation. For there the King, is Christ: the Law, is loue: the honour, veritie: the peace, felicitie: the life, eternitie. There is light without darknesse; mirth, without sadness; health, without sicknes; wealth, without want; credit, without disgrace; beauty, without

out blemish; ease without labour; riches without rust; blessednesse without misery; and consolation that neuer knoweth end: How truly may wee cry out (with *David*) of this City? *Glorious things are spoken of thee, O thou Citie of God:* and yet all these things are spoken but according to the weakenesse of our capacitie. For Heauen exceedeth all this in glory so farre, as that no tongue is able to expresse, nor heart of man to conceive the glory thereof: as witnesseth *Paul* who was in it, and saw it. O let vs not then dote so much vpon these wooden cottages and houses of moulding clay, which are but the Tents of vngodlinesse; and habitations of sinners: but let vs looke rather, and long for this Heauenly City, whose builder and maker is *G O D*: which hee (who is not ashamed to be called our God) hath prepared for vs.

Psal. 87. 3.

2 Cor. 12. 4.

1 Cor. 2. 5.

Heb. 11. 10

Heb. 11. 6.

## 2. Of the Object.

**T**He blissefull and glorious object of all intellectual and reasonable creatures in Heauen, is the God-head, in Trinitie of Persons: without which, there is neither ioy, nor felicity but the very fulnesse of ioy consisteth in enioying the same.

This Object wee shall enioy two wayes.

1. By a *Beatificall vision* of God.

2. By possessing an *immediate communion* with this diuine nature.

The *beatificall vision* of God, is that onely, that can content the infinite mind of man. *b* For euery thing tendeth to his center. **G O D** is the center of the Soule: therefore (like *Noahs Dove*) shee cannot rest, nor ioy, till she returne and enioy him.

*a* Visio Dei  
beatifica so-  
la est sum-  
mum bonum  
nostrum.

Aug. lib. de  
Trin. cap.

*b* Fecisti nos  
domine ad  
te in quie-  
tum igitur  
est cor no-  
strum, donec  
requiescat.

Aug. Conf.

lib. 1. cap.

3, &c.

Exo. 53. 13.

All that God bestowed vpon  
*Moses*, could not satisfie his  
 minde, vnlesse hee might see the  
 face of God. Therefore the whole  
 Church prayeth so earnestly :  
 God bee mercifull vnto vs, and  
 bleſſe vs, and cause his face to  
 shine vpon vs. When *Paul* once  
 had scene this blessed sight; hee  
 (euer after) counted all the ri-  
 ches, and glory in the world (in  
 respect of it) to bee but dung :  
 and all his life after was but a  
 sighing out (*cupio dissolui*) I de-  
 sire to bee dissolued, and to bee with  
 Christ. And Christ prayed for all  
 his Elect in his last prayer, that  
 they might obtaine this blessed  
 vision; Father, I will that they  
 which thou hast giuen mee, bee :  
 (where?) euen where I am: (to  
 what end?) that they may behold  
 that my glory, &c. If *Moses* face  
 did so shine, when he had beene  
 with God but forty dayes, and  
 scene but his backe parts: How  
 shall wee shine, when wee shall

Psal. 67. 1.  
 and 80. 1.

Phil. 3. 8, 11.

Phil. 1. 23.

Ioh. 17. 24.  
 Exod. 24. 29  
 Exo. 33. 13.



1 Cor. 13.

12.

1 Cor. 3. 18.

1 Ioh. 3. 2.

see him *face to face* for euer? and know him as we are knowne, and as he is? Then shall the soule no longer be tearmed *Marah*, bitternesse, but *Naomi*, beautifullnesse, for the Lord shall turne her *short bitternesse*, to eternall beauty and blessednesse, Ruth, 1. 20.

The second meanes to enioy this obiekt is, by hauing an *immunity*, and an eternall *Communion* with God in Heauen. This wee haue, first, by beeing (as members of Christ) vnited to his *manhood*; and by the *manhood* personally vnited to the Word we are vnited to him, as hee is God: and by his God-head to the *whole Trinity*. Reprobates at the last day shall see God (as a iust *Iudge*) to punish them: but (for lacke of this Communion) they shall haue neither *grace* with him, nor *glory* from him. For want of this Communion, the Diuels (when they saw

saw Christ) cryed out, *Quid nobis tecum? What haue we to doe with thee, O Sonne of the most high God?* But (by vertue of this Communion) the penitent soule may boldly goe and say vnto Christ (as Ruth vnto Boaz) *Spread, O Christ, the wing of the garment of thy mercy ouer thine hand-maids: for thou art my kinsman.* This Communion GOD promised Abraham, when hee gaue him *himselſe* for his great reward. And Christ prayeth for his whole Church to obtaine it. This Communion Saint Paul expresseth in one word, saying: *that God shall bee all in all vnto vs.* Indeed, God is *now* all in all vnto vs: but by meanes, and in a small measure. But in heauen, God himſelſe immediately (in fulneſſe of measure, without all meanes) will bee vnto vs *all the good things*, that our ſoules and bodies can wiſh or deſire. *Hee himſelſe will bee ſaluation,*

Mark. 5. 7.

Ruth. 3. 9.

Gen. 15. 4.

Ioh. 17. 26,  
21.

1 Cor. 15. 18.

*Anima ani-  
me erit De-  
us, Bern.  
Non potest  
summus re-  
rum conditor  
in se non ha-  
bere, que re-  
bus à se con-  
ditis dedit:  
quemadmo-  
dum sol  
astris.*

Hugo. l. 4.  
de anima.  
cap. 15.

Apo. 21. 23.

and ioy to our *soules*: life and  
health to our *bodies*: beautie to  
our *eyes*: musicke to our *eares*:  
honey to our *mouthes*: perfume  
to our *nosthrills*: meate to our  
*bellies*: light to our *understan-*  
*ding*: contentment to our *wills*;  
and delight to our *hearts*; and  
what can bee lacking, where  
God *himselfe* will bee the *soules* of  
our *soules*? Yea, all the strength,  
wit, pleasures, vertues, colours,  
beauties, harmonie, and good-  
nesse, that are in men, beasts,  
fishes, fowles, trees, hearbs, and  
all creatures, are nothing but  
sparkles of those things, which  
are in infinite perfection in God.  
And in him we shall enioy them  
in a farre more perfect and blef-  
sed manner. Hee *himselfe* will  
then supply their vse: nay, the  
best creatures (which serue vs  
now) shall not haue the honour  
to serue vs then. There will bee  
no neede of the *Sunne*, nor of the  
*Moone* to shine in that *City*: for  
the

the glory of God doth light it. No more will there bee any neede, or vse of any creature, when we shall enioy the Creator himselfe.

When therefore wee behold any thing that is excellent in any Creatures, let vs say to our selues: How much more excellent is hee, who gaue them this excellency! When wee behold the wisdom of men, who overrule creatures stronger then themselves; our runne the Sunne and Moone in discourse, prescribing many yeeres before, in what course they shall bee eclipsed; let vs say to our selues, how admirable is the Wisdom of God, who made men so wise! When we consider the strength of Whales and Elephants, the tempest of Windes, and terrour of Thunder; let vs say to our selues, how strong, how mighty, how terrible is that God, that makes these mighty and fearfull

Seneca de  
beneficio. l.  
2. cap. 19.



Creatures ! When wee taste things that are delicately *sweete*, let vs say to our selues, O how *sweete* is that God, from whom all these creatures haue receiued this *sweetnesse* ! When we behold the admirable *colours* which are in *Flowers*, and *Birds*, and the lovely *beautie* of *Women* : let vs say, How *faire* is that God, that made these so *faire* !

Iudg. 1. 5.

And if our louing God hath thus provided vs so many *excellent* delights, for our passage thorow this *Bekim*, or valley of teares ; what are *those* pleasures which hee hath prepared for vs, when wee shall enter into the *Palace* of our *Masters* ioy ? How shall our soules bee there raniſhed with the love of so lovely a God ? So glorious is the *object* of heavenly *Saints*. So amiable is the *sight* of our gracious *Saviour*.

3. Of

3. Of the Prerogatives which  
the Elect shall enjoy  
in Heauen.

BY reason of this Commu-  
nion with God, the *Elect* in  
Heauen shall haue foure super-  
excellent prerogatives.

1. They shall haue the King-  
dome of heauen for their inheri-  
tance: and they shall bee free De-  
nizens of the *heauenly Ierusa-  
lem*. S Paul (by being a free Ci-  
tizen of *Rome*) escaped whip-  
ping: but they who are once  
free *Citizens* of the *heauenly*  
*Ierusalem*, shall euer bee freed  
from the whip of eternall tor-  
ments. For this freedome was  
bought for vs, not with a great  
summe of money, but with the  
precious blood of the Sonne of  
God.

2, They shall bee all *Kings*,  
and *Priests* (*Spiritual* Kings,  
to raigne with Christ, and to  
H 5 triumph

Math. 25.  
1 Pet. 1. 4.  
Ephes. 2. 6.  
Heb. 12. 22.

Act. 22. 16.

Act. 22. 18.  
1 Pet. 1. 19.

Apoc. 5. 20.  
1 Pet. 2. 9.  
Rom. 11. 10

1 Pet. 2. 5.  
Heb. 13. 5.

triumph ouer Satan, the World, and Reprobates: and *spirituall* Priests, to offer vnto God the spirituall Sacrifice of *Praise & Thanksgiuing* for euermore. And therefore they are said to weare both Crownes and Robes. Oh what a comfort is this to *poore Parents*, that haue many Children! If they breed them vp in the feare of God, to bee true Christians: then are they Parents to so many *Kings* and *Priests*.

Mat. 13. 43.  
Phil. 3. 21.  
Act. 12. 6.

Luke 9. 13.  
Marke 9. 3.

1 Cor. 15.  
43. 44.

2. Their bodies shall *shine* as the brightnesse of the *Sun* in the firmament: like the glorious Body of Christ, which shined *brighter* then the Sunne at noone, when it appeared to *Paul*. A glimpse of which glorious brightnesse appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise *aglorious body*: yea, a *spirituall* body,

body, not in *substance*, but in *quality*: preserved by *spirituall* meanes, and having (as an *Angel*) agility to ascend or descend. Oh what an honour is it, that our bodies (falling *more vile* than a *carrion*) should thus arise in *glory*, like vnto the body of the *Sonne of God*?

4. Lastly, they (together with all the holy *Angels*) there keepe (without any labour to distract them) a *perpetuall Sabbath*, to the glory, honour, and praise of the aye blessed *Trinity*: for the *creating, redeeming, and sanctifying* of the Church: and for his power, wisdom, justice, mercy, and goodnesse, in the *gouernment* of Heaven and Earth. When thou hearest a sweete Consort of *Musicks* meditate how happy thou shalt bee, when (with the Quire of beauenly *Angels* and *Saints*) thou shalt sing a part in that spirituall *Alleluia*,

on

1 Thes. 4.1.



on that eternall blessed Sabbath  
where there shall bee such varie-  
ty of pleasures, and society of  
ioyes; as neither know tedious-  
nesse in doing, nor end in de-  
lighting.

#### 4. Of the effects of those Pre- rogatives.

From these Prerogatives there  
will arise to the Elect in  
heaven five notable  
effects.

**T**HEY shall know GOD,  
with a perfect know-  
ledge, so farre as Creatures can  
possibly comprehend the Crea-  
tor. For there wee shall see the  
Word, the Creator; and in the  
Word, all creatures that by the  
Word were created: so that we  
shall not neede to learne (of the  
things which were made,) the  
knowledge of him by whom all  
things were made. The excel-  
lentest

1 Cor. 1.10  
Aug. soliloq.  
cap. 36.

Nihil notum  
in terra, ni-  
hil ignotum  
in caelo.

lowest creatures in this life, are but as a darke vaile, drawne betwixt God and vs: but when this vaile shall be drawne aside, then shall wee see God face to face, and know him, as we are knowne.

We shall know the power of the Father, the wisdom of the Sonne, the Grace of the Holy Ghost; and the indiuisible nature of the blessed Trinity. And in him we shall know, not onely all our friends, (who dyed in the faith of Christ) but also all the faithfull that euer were, or shall be. For,

1. Christ tels the Iewes, that they shall see Abraham, Isaac, and Iacob; and all the Prophets in the Kingdome of God: therefore we shall know them.

2. Adam in his innocencie knew Eue to bee bone of his bone, and flesh of his flesh, as soone as hee awaked. Much more then shall wee know our kindred, when

I Cor. 13. 11

2 Cor. 3. 6.

Res veræ  
sunt in mun-  
do inuisibi-  
ly, in mundo  
visibilibus um-  
bra rerum,  
Herm.

Luk. 13. 28.

Gen. 2. 23.

when wee shall awake perfected  
and glorified in the resurrection.

Mat. 27. 53.

3. The Apostles knew Christ  
after his resurrection, and the  
Saints which rose with him, and  
appeared in the holy City.

Mat. 17. 4.

4. Peter, James, and John  
knew Moses and Elias in the  
transfiguration: how much  
more shall wee know one ano-  
ther, when we shall bee all glori-  
fied?

Luk. 16. 23.

5. Diues knew Lazarus in  
Abrahams bosome: much more  
shall the Elect know one ano-  
ther, in heauen.

Mat. 19. 23.

6. Christ saith, that the  
twelue Apostles shall sit vpon  
twelue Thrones, to iudge (at that  
day) the 12. Tribes: therefore  
they shall be knowne, and con-  
sequently the rest of the Saints.

1 Cor. 6. 2, 3

1 Cor. 13. 12

August. ad  
Italicam vi-  
duam. Epi. 9

7. Paul saith that at that day  
wee shall know as wee are knowne  
of God: and Augustine (out of  
this place) comforteth a Wi-  
dow, assuring her, that as

in

in this life, she saw her husband  
with externall eyes : so in the  
life to come, shee should know  
his heart, and what were all his  
thoughts and imaginations. Then  
husbands and wiues, looke to  
your actions and thoughts : For  
all shall be made manifest one day.  
See 1. Cor. 4. 5.

8. The faithfull in the Old  
Testament, are said to bee ga-  
thered to their *Fathers* : there-  
fore the knowledge of our  
friends remains.

Gen. 25. 35  
2 King. 12.

9. *Love neuer falleth away* :  
therefore knowledge, the ground  
thereof, remains in another  
life.

1 Cor. 13. 8

10. Because the last day shall  
bee a declaration of the iust  
iudgement of God, when he shall  
reward euery man according to his  
workes : and if euery mans  
workes bee brought to light,  
much more the worker. And if  
wicked men shall account for e-  
uery idle word, much more shall  
the

Rom. 2. 5.  
Apo. 21. 12  
Eccl. 12. 14.  
Rom. 2. 16.

Mat. 12. 36.



1 Cor. 9. 10

1 Cor. 15.  
24, 28.

1 Cor. 13. 11

the idle *speakers* themselves be knowne. And if the *persons* be not knowne, in vaine are the *workes* made manifest. Therefore (saith the Apostle) *Every man shall appeare, to account for the workes that hee hath done in his body, &c.* See *Wisedome*, Chapter 5. verse. 1. though the respect of diuersities of degrees and callings in *Magistracy*, *Ministry*, and *Oeconomy* shall cease; yea, Christ shall then cease to rule, as hee is *Mediator*, and rule all in all, as hee is *God* equall with the *Father*, and the *holy Ghost*.

The greatest *knowledge* that men can attaine vnto in this *life*, comes as farre short of the *knowledge* which wee shall haue in *heauen*, as the *knowledge* of a *childe* that cannot yet speake plaine, is to the *knowledge* of the greatest *Philosopher* in the *World*. They who thirst for *knowledge*, let them long to be

bee Students of this *Uniuersity*.  
 For all the *light* by which wee  
 know any thing in this World,  
 is nothing but the very *shadow*  
 of God. But when we shall know  
 God in heauen, we shall in him,  
 know the *manner* of the worke  
 of the *creation*, the *mysteries* of  
 the worke of our *Redemption*:  
 yea, so much knowledge as a  
*creature* can possibly conceiue  
 and comprehend of the *Crea-*  
*tor*, and his workes. But whilest  
 wee are in this life, wee may  
 say with *Iob*; *How little a por-*  
*tion beare wee of him?* And as-  
 sure our selues with *Syracides*,  
 that, *There are hid yet greater*  
*things then these bee, and that we*  
*haue scene but a few of Gods*  
*workes.*

2. They shall loue God with  
 as perfect and absolute loue, as  
 possibly a creature can doe. The  
 manner of louing G O D, is  
 to loue him for himselfe: the  
 measure, is to loue him without  
 measure,

*Lumen est*  
*ymbra Dei,*  
*& Deus est*  
*lumen lumi-*  
*nis, plato,*  
*Poli.6.*

*Iob. 26. 14.*

*Eccl. 42. 32.*

*1 Cor. 13. 12*

*measure.* For in this life (*knowing God but in part*) wee love him but in *part*: but when the Elect in heaven shall *fully* know God, then they will *perfectly* love God. And for the infinite causes of love (which they shall know to bee in him) they shall be infinitely ravished with the love of him.

Psal. 16. 11.

3. They shall bee filled with all manner of *divine pleasures*. At thy right hand (saith David) there are pleasures for evermore.

Psal. 36. 8.

Yea they shall drinke (saith hee) out of the River of pleasures: For as soone as the soule is admitted into the actual fruition of the beatificall essence of God: she hath all the goodness, beauty, glory, and perfection of all creatures (in all the world) united together, and at once presented vnto her in the sight of God. If any bee in love, there they shall inioy that which is *more amiable*: if any delight

in

in fairenesse, the fairest beautie  
is but a *dusty shadow* to that: hee  
that delights in pleasures, shall  
there finde infinite *varieties*,  
without either interruption of  
*griefe*, or distraction of *paine*:  
hee that loueth *Honour*, shall  
there enioy it, without the dis-  
grace of *cankered enuy*: he that  
loueth *treasure*, shall there pos-  
seffe it, and neuer be *beguiled* of  
it. There they shall have *know-*  
*ledge* voide of all *ignorance*:  
*health*, that no *sickenesse* shall im-  
paire: and *life*, that no death can  
*determine*. In a word, looke how  
farre this *wide world* surpasseth  
for *light*, *pleasures*, and *comfort*,  
the darke and narrow *wombe*,  
wherein thou wast conceiued a  
*childe*: so much doth the *World*  
to come exceede in *ioyes* *solace*,  
and *consolation*, this present  
world. How happy then shall we  
bee, when this life is *changed*,  
and we thither *translated*?

4. They shall bee replenish-  
ed



Psal. 16. 11.

shed with an *unspeakable* ioy. In *thy* presence (saith David) is the fulnesse of ioy. And this ioy shall arise, chiefly from the vision of God: and partly from the sight of the holy *Angels*, and blessed *soules* of iust and perfect men who are in blisse and glory with him.

Heb. 12. 24.

But especially from the blissefull sight of *Iesus the Mediatour* of the *New Testament*, our *Emmanuel*, God made man. His sight will be the chiefe cause of our blisse and ioy.

1 Kin. 1. 40.

If the *Israelites in Ierusalem*, so shorted for ioy, that the earth rang againe, to see *Salomon crowned*; how shall the *Elect* reioyce in *Heaven*, to see *Christ* (the true *Salomon*) adorned with *Glory*?

Luk. 1. 44.

Ioh. 17. 23.

If *Iohn Baptist* at his presence did leape in his mothers wombe for ioy, how shall we exult for ioy, when hee will bee, not onely with vs, but *in vs* in *Heaven*? If the *Wise men* reioyced so greatly

y to finde him. a Babe lying in  
a manger: how great shall the ioy  
of the *Elect* be, to see him sit (as  
a King) in his *celestiall Throne*?  
If *Simeon* was so glad to see him  
an infant in the *Temple*, pre-  
sented by the hands of the  
*Priest*; how great shall our ioy  
bee, to see him a *King*, ruling all  
things at the right hand of his  
*Father*? If *Ioseph* and *Mary* were  
so ioyfull to finde him in the  
middest of the *Doctors*, in the  
temple: how glad shall our soules  
bee, to see him sitting as *Lord*  
among *Angels* in heauen? This  
is that ioy of our Master, which  
(as the Apostle saith) the eye  
hath not seene, the eare hath not  
heard, nor the heart of man can con-  
ceiue: which because it cannot  
enter into vs, we shall enter it.

5. Lastly, they shall enioy  
this blissefull and glorious estate  
for euermore. Therefore it is  
tearmed *euermore* life: and  
Christ saith, that our ioy shall

Mat. 2. 10.

Luk. 2. 18.

Luke 2. 16.  
*Facilius di-  
cere possu-  
mus qui tibi  
non sit, quam  
qui ibi sit.*  
Aug. de  
Symb. lib. 3.  
1 Cor. 2. 9.  
Mat. 25. 21.

Ioh. 16. 21.

Heb. 1. 3.

1 Phil. 3. 8.

no man take from vs. All other ioyes (bee they neuer so great) haue an end. *As* ~~the~~ Feast lasted an hundred and eighty dayes: but hee, and it, and all his ioyes are gone. For mortal man to bee *assumed* to heavenly glory, to bee *associated* to Angels, to bee *satiated* with all delights and ioyes, (but for a time) were much; but to enjoy them *for ever*, without intermission of end, who can heare it, and not *admire* it! who can *muse* of it, and not bee *amazed* at it? All the Saints of Christ (as soone as they felt once but a true tast of these eternall ioyes) counted all the *riches* and *pleasures* of this life to bee but a *loss* and *dung*, in respect of that. And therefore (with vncessant prayers, fasting, almes-deedes, teares, faith and good life) they laboured to ascertain themselves of this eternall life: and (for the love thereof) they will

willingly either sold, or parted with all their earthly goods and possessions.

*Christ calleth all Christians, Merchants, Luke 19. and eternall life, a precious peece, which a wise Merchant will purchase, though it cost him all that hee hath, Matth. 13.*

*Alexander* hearing the report of the great riches of the Easterne countrey, divided forthwith among his Captaines and souldiers, all his Kingdome of *Macedonia*: *Hephestion* asking him what hee meant in so doing? *Alexander* answered, that hee preferred the riches of *India*, (whereof he hoped shortly to bee Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternall riches of heauen, so greatly renowned, (which they shall enioy ere long) before the corruptible trash of the earth, which

[Act. 2. 45.]

Plutar. *Apopb. Regum.*



which last but for a season?

c Heb. 11.  
10, 15, 16.

d Psal. 48. 10

e 1 Reg. 19. 4

f 2 Reg. 2. 15

g Phil. 1. 13

h Mat. 17. 4

*Abraham* and *Sarah* left their owne countrey and possessions, to *looke for a cistie, whose builder and maker is God*: and therefore bought no land, but onely a place of buriall. *David* preferreth *one day* in this place before a thousand else-where: yea, to *bee a Doore-keeper in the house of G O D*, rather then to dwell in the richest tabernacle of wickednesse. *Elias* earnestly besought the Lord to receive his soule into his Kingdome, and went willingly, (though in *a fiery chariot*) thither. *Paul* (having once seene Heaven) continually desired to bee dissolved, that hee might bee with *Christ*. *Peter* (having espied but a glimpse of that eternall glory in the Mount) wished, that hee might dwell there all the dayes of his life; saying, *h Master, it is good for vs to bee heere*. How much better doth *Peter*

now

now thinke it to bee in heauen  
it selfe? Christ (a little before  
his death) prayeth his Father  
to receine him into that excellent  
glory. And the Apostle witenes-  
seth that (k for the ioy which was  
set before him) hee endured the  
Croffe, and despised the shame.  
If a man did but once see those  
ioyes (if it were possible) hee  
would endure an hundred deaths  
to enioy that happinesse but one  
day.

Saint Augustine saith, that he  
would be content to endure the  
torments of Hell, to gaine this  
ioy, rather then to lose it. Ignatius  
(Pauls Scholler) being  
threatned (as he was going to  
suffer) with the crueltie of tor-  
ments, answered with great  
courage of Faith, Fire, Gal-  
lowes, Beasts, breaking of my  
bones, quartering of my members,  
crushing of my body, all the tor-  
ments of the Diuell together, let  
them come vpon me, so I may en-  
ioy

i Ioh. 17. 5.

k Heb. 12. 2.

Serm. 31. de  
Sanctis.

Hier. in Ca-  
talogo.

Iren. lib. 5.  
Valent.

Euseb. lib.  
4. cap. 16.

Nazian. de  
vita Basil.

Ruth. 1. 16.

joy my Lord Iesus, and his King-  
dome. The like constancy shew-  
ed Polycarps, who could not by  
any terrours of any kinde of  
death, be moued to deny Christ  
in the least measure. With the  
like resolution answered Ba-  
sil his persecutors, when they  
would terrifie him with death;  
*I will neuer (saith he) feare death,*  
*which can doe no more then re-*  
*store me to him that made me.* If  
Ruth left her owne Countrey,  
and followed Naomi her mo-  
ther in law, to goe, and dwell  
with her in the land of Canaan  
(which was but a type of hea-  
uen) only vpon the fame which  
she heard of the God of Israel,  
(though she had no promise of  
any portion therein) how shoul-  
dest thou follow thy *Holy Mo-*  
*ther* the Church, to goe vnto  
Christ into the heauenly Cana-  
an; whetein God hath given  
thee an *eternall inheritance assu-*  
*red* by an holy Covenant, made

in the word of God; signed with  
 the blood of his Son; and sealed  
 with his Spirit & Sacraments?  
 This shall be thine evermall hap-  
 pinesse in the Kingdome of hea-  
 ven, where thy life shall bee a  
 communion with the blessed  
 Trinity; thy ioy, the presence of  
 the Lambe; thy exercise, sing-  
 ing; thy ditty, *Alleluiah*; thy  
*Consorts*, Saints and Angels;  
 where youth flourisheth, that  
 neuer waxeth olde; Beauty la-  
 steth, that neuer fadeth; loue a-  
 boundeth, that neuer coolerth;  
 health continueth, that neuer  
 slacketh; and life remaineth, that  
 neuer endeth.

*Meditations directing a Christi-  
 an how to apply to himself with-  
 out delay, the foresaid know-  
 ledge of God, and himselfe.*

**T**Hou seeest therefore, O  
 man, how wretched and  
 cursed thy state is, by corrup-  
 tion



ruption of Nature, without Christ: in so much that where as the Scriptures do liken wicked men vnto *Lyons*, *Bears*, *Bulls*, *Horses*, *Dogges*, and such like sauage creatures in their liues: it is certaine, that the condition of an *vnregenerate* man, is in his death more vile then a *Dogge*, or the filthiest creature in the world. For the *Beast* (beeing made but for mans vse) when hee *dyeth*, endeth all his miseries with his death. But man (endued with a *reasonable*, and an *Immortal* Soule, made after Gods Image, to serue God) when he ends the miseries of this life, must *account* for all his misdeeds; and begin to endure those miseries that *neuer* shall know end. No creature but man, is lyable to yeeld (at his death) an *account* for his life. The bruit creatures not hauing reason, shall not bee required to make any *account* for

for their deeds: and good *Angels*, though they haue *reason*, yet shall they yeeld no account because they haue no sin. And as for euill *angels*, they are without all hope, already condemned: so that they need not make any further accounts.

*Man* onely in his death must bee Gods accountant for his life.

On the other side, thou see'st (*O Man*) how happy and blessed thy estate is, being truly reconciled vnto God in *Christ*; in that (through the restoration of Gods *Image*, and thy restitution into thy *Soueraignie* ouer other creatures) thou art in this life *little inferior* to the *Angels*; and shalt be in the life to come, equall to the *Angels*: Yea, (in respect of thy Nature, exalted, by a personall union, to the *Sonne of God*; and by him, to the glory of the *Trinity*) *superiour* of the *Angels*: a *Fellow-brother* with

I 3      *Angels*,

Angels, in spirituall grace, and  
euerlasting glory.

Thou hast scene how glori-  
ous and perfect God is, and  
how that all thy chiefe blisse  
and happineffe consisteth in ha-  
uing an eternall communion  
with his Maiestie.

Now therefore (O impo-  
nent sinner) in the bowels of  
*Christ Iesus* I intreat thee; nay,  
I coniure thee, as thou tendrest  
thy owne saluation, seriously  
to consider with me, how false,  
how vaine, how vile are those  
things, which still retaine, and  
chaine thee in this wretched  
and cursed estate, wherein thou  
liuest; and doe hinder thee  
from the fauor of God, and the  
hope of eternall Life and happi-  
nesse.

*Medi-*

*Meditations on the hinderances  
which keepe backe a sinner from  
the Practice of Piety.*

**T**Hose hindrances are chief-  
ly seven.

I. *An ignorant mistake of the  
true meaning of certaine places of  
the Holy Scriptures, and some o-  
ther chuse grounds of Christian  
Religion.*

The Scriptures mistaken are  
these:

1. *Ezech. 33. 14. 16. At  
what time soever a sinner repen-  
teth him of his sinne, I will blot  
out all, &c.* Hence the carnall  
Christian gathereth: *Thas hee  
may repent when hee will.* It is  
true, whensoever a sinner doth  
repent, God will forgive; but  
the Text saith not, that a sinner  
may repent whensoever he wil,  
but when God will give him  
grace. Many (saith the Scrip-  
ture) when they would have re-  
pented,



Heb. 12. 17.

Luk. 13. 24,

27.

repented, were reiected; and could not repent, though they sought it carefully with teares. What comfort yeelds this Text to thee who hast not repented, nor knowest whether thou shalt haue grace to repent hereafter?

2. *Math. 11. 26. Come vnto mee, all you that labour and are heavy laden; and I will giue you rest.* Hence the lewddest man collects, that he may come vnto Christ when he list. But he must know, that no man euer comes to Christ, but he who (as Peter saith) *Having knowne the way of righteousness, hath escaped the pollutions of the world: through the knowledge of our Lord and Saviour Iesus Christ.* To come vnto Christ, is to repent and beleue. And this no man can doe, except his heavenly Father draweth him by his grace.

3. *Rom. 8. 1. There is no condemnation to them which are in Christ Iesus.* True; but they are

2. p. 2. 20,

21.

Isa. 1. 18.

Ioh. 6. 35.

Ioh. 6. 44.

are such, who walke not after the flesh, (as thou doest) but after the Spirit, which thou diddest neuer yet resolve to doe.

4. 1. Tim. 1. 15. Christ Iesus came into the world to saue Sinners, &c. True: But such sinners, who like Paul, are conuer- ted from their wicked life: not like thee, who stil continuest in thy lewdnesse. For that grace of God which bringeth saluation vnto all men, teacheth vs, that denyng ungodlinesse and worldly lusts, we should liue soberly, righteously, and godly in this present world.

Tit. 2. 11, 12

5. Prov. 24. 16. A iust man falleth seuen times in a day, and riseth, &c. (In a day) is not in the Text: Which meanes not falling into sin, but falling into trouble, which his malicious Enemy plots against the iust: and from which God deliuereth him. And though it meant falling in and rising out of sinne; what is

Psal. 34. 14

this to thee; whose falls all men may see every day: but neither God, nor mā, can at any time see thy rising againe by repentance.

5. *Isa. 64. 6.* All our righteousnesses are as filthy rags. Hence the carnall Christian gathers, That seeing the best workes of the best Saints are no better; then his are good enough; and therefore hee needs not much grieue, that his deuotions are so imperfect. But *Isaiah* meanes not in this place, the righteous workes of the Regenerate: as, seruent prayers in the name of God: charitable almes from the bowels of mercy; suffering in the Gospels defence, the spoile of goods, and spilling of blood; and such works, which *Paul* calls the fruites of the spirit; But the Prophet making an humble confession in the name of the *Iewish Church*, when shee had falne from God to Idolatry, acknowledgeth, that whilest

whilest they were by their filthy sins separated from God, as *Lepers* are by their infected sores, and polluted cloathes, from men; their *chiefest righteousness* could not bee but abominable in his sight. And though our best workes (compared with *Christs righteousness*) are no better then *uncleane ragges*: yet in *Gods* acceptation for *Christs* sake, they are called *a white raiment*; yea, *b pure fine linnen* and shining, farre vnlike thy *c Leopards* spots, and *d filthy* garments.

7. *Jam. 3. 2.* In many things we sinne all. True, but *Gods* children sinne not in all things, as thou doest; without either *bridling* their lusts, or mortifying their corruptions. And though the *reliques* of sinne remain in the dearest children of God; that they had need daily to cry, *Our Father which art in Heauen, forgine vs our trespasses*:

a Apo. 3. 8.

b Apo. 19. 8.

c Jer. 13. 23.

d Zeph. 3. 4.



a Gal. 1. 15.  
Rom. 5. 8.  
Ioh. 9. 31.

1 Ioh. 3. 9.  
1 Ioh. 5. 18.

2 Tim. 2. 19

1 Ioh. 5. 16.

passes: Yet in the <sup>a</sup> New Testament, none are properly called *Sinners*, but the *unregenerate*; but the *Regenerate*, in respect of their zealous endeavour to serue God in vnfained holines, are euery where called *Saints*. In so much that Saint Iohn saith, that *whosoever is borne of God, sinneth not*; that is, liueth not in wilfull filthinesse, suffering sinne to raigne in him, as thou doest. Deceiue not thy selfe with the name of a Christian: *whosoever liueth in any customary grosse sin, he liueth not in the state of Grace*. Let therefore (saith Paul) *euery one that nameth the name of Christ, depart from iniquity*. The *Regenerate* sinne, but vpon frailty; they repent, and God doth pardon; therefore they *sin not to death*. The *Reprobate* sinne maliciously, *sinfully*, and *delight* therein: so that by their good will, sin shall leaue them, before they will leaue

leave it. They will not repent, and God will not pardon. Therefore their sins are *mortal*, (saith Saint *Iohn*) or rather *immortal*, as saith Saint *Paul*, *Rom. 2. 5*. It is no excuse therefore to say, We are all *Sinners*. True Christians (thou seest) are all *Saints*.

*Ibid.*

8. *Luk. 23. 43*. The thiefe converted at the last gaspe, was received to *Paradise*. What then? If I may haue but time to say, when I am dying, *Lord haue mercy vpon me*, I shall likewise bee saued. But, what if thou shalt not? And yet *many in that day shall say, Lord, Lord, and the Lord will not know them*. The thiefe was saued, for he repented: but his fellow had no grace to repent, and was damned. Beware therefore, lest trusting to late Repentance at thy last end on earth, thou bee not drinen to repent too late without end in hell.

*Mat. 7. 22, 23.*

9. *1. Iohn 1*. The blood of *Ie-  
sus*

Jesus Christ cleanseth vs from sinne. And 1. Ioh. 2. 1. If any man sinne, wee haue an Advocate with the Father, Jesus Christ the righteous, &c. Oh comfortable. But heare what S. John saith in the same place: My little children, these things write I unto you, that ye sin not. If therefore thou leauest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. Where sinne aboundeth, Grace did abound much more. Oh sweete! But heare what Paul addeth: What shall we say then? shall wee continue in sinne, that grace may abound? God forbid. How shall wee that are dead to sinne, live any longer therein? Rom. 6. 1, 2. This place teacheth vs not to presume: but that we should not despaire. None therefore of these promises, promise any grace to any, but to the penitent heart.

The grounds of Religion mistaken are:

I. From the Doctrine of *Justification* by faith onely, a carnall Christian gathereth; That good workes are not necessary. He commends others, that doe good workes; but he perswades himselfe, that he shall be saved by his *Faith*, without doing any such matter. But hee should know, that though good workes are not necessary to *Justification*: yet they are necessary to *salvation*: for we are Gods workemanship, created in Christ Iesus unto good workes, which God hath predestinated that wee should walk in them. Whosoever therefore (in yeeres of discretion) bringeth not forth good workes after he is called, he cannot be saved: neither was he euer predestinated to life eternal. Therefore the Scripture saith, that Christ will reward every man according to his workes. Christ respects

Eph. 2. 10.

Fulth. Rhem.  
Test. Annot.  
in Eph. 2. 12.

Rom. 2. 6.  
2 Cor. 9. 6.  
Apo. 22. 12.



Apoc. 2. 3.

a Mat. 15.

b 1 Tim. 4. 3

c Rom. 3. 8.

d 1 Tim. 6.

19.

e Gal. 5. 6.

f Fides sola,  
non est sola.Fides sola  
iustificat, et  
oculus solus  
videt.

spects in the *Angels* of the 7 Churches nothing but their works, & at the last day he will give the heavenly inheritance onely to them who have done good workes: as in feeding the hungry, clothing the naked, &c. At that day, b *Righteousnesse* shall weare the Crowne. No righteousnesse, no Crowne. No good workes (according to a mans talent) no reward from God: vntlesse it be *vengeance*. To be rich in good workes, is the surest foundation of our assurance, d to obtaine eternall life. For good workes are the true fruits of a true faith, which apprehendeth *Christ*, and his obedience, vnto Salvation. And no other Faith e *availeth* in *Christ*, but this which *worketh* by *love*: And (but in the act of *Iustification*) that Faith which *onely* *iustificeth*, is f *neuer onely*, but ever accompanied with good workes: as the Tree with his fruites, the Sunne with



c Rom. 8.

29, 30.

Ioh. 15. 26.

d 1 Pet. 1. 2.

Noli te in

Deo primum

querere, sed

in Christo, in

quo si te per

fidem iunc-

neris, certus

es, te esse

electum.

c Luk. 15. 20

verse 24.

is the *c* means. And they (saith  
*d* Peter) who are elect unto sal-  
 uation, are also elect unto the  
 sanctification of the Spirit. If  
 therefore vpon thy calling, thou  
 conformest thy selfe to the  
 Word and Example of Christ thy  
 Master; and obeyest the good  
 motions of the Holy Spirit, in  
 leauing sin, and living a godly  
 life: then assure thy selfe, that  
 thou art one of those, who are  
 infallibly predestinated to ever-  
 lasting saluation. If otherwise,  
 blame not Gods Predestination,  
 but thine owne sinne and rebel-  
 lion. Doe thou but returne vn-  
 to God, and God will graci-  
 ously receiue thee, as the Fa-  
 ther did the prodigall Sonne;  
 and by thy conuersion, it shall  
 appeare, both to *c* Angels, and  
 f men; that thou diddest be-  
 long to his Election. If thou  
 wilt not; why should God saue  
 thee?

III. When a carnall Chri-  
 stian

Man heares, that man hath not  
free-will vnto good, he looseth  
the reines to his owne corrupt  
will: as though it lay not in  
him to bridle, or to subdue it:  
Implicitely making God the  
Author of sin, in suffering man  
to run into this necessity. But  
hee should know, that God  
gaue *Adams* free will, to stand in  
his<sup>e</sup> integrity, if he would: but  
man abusing his free will, lost  
both himselfe and it. Since the  
Fall, *Man*, in his state of corrup-  
tion, hath free-will to euill, but  
not to good: for, in this state,  
we are not (saith the Apostle)  
sufficient to thinke a good thought.  
And God is not bound to re-  
store vs, what we lost so wret-  
chedly, and make no more care  
to recouer againe. But, as soone  
as a man is regenerated, the  
Grace of God freeth his will  
vnto good, so that hee doth all  
the good things hee doth, with  
a Free-will: for so the Apo-  
stle

\* *Magnus*  
*homo liberi*  
*arbitrii vi-*  
*res, cum to*  
*deretur, ac-*  
*cepit, sed ea*  
*peccando a-*  
*misit.*  
Aug. de spir.  
& lit. c. 2.  
Eccl. 7. 29.  
Eccl. 15. 14.  
*Homo male*  
*utens libero*  
*sua arbitrio,*  
*& se, & li-*  
*berum su-*  
*um arbitri-*  
*um perdidit.*  
Aug. Ench.  
ad Lau. c. 30  
b 2 Cor. 3. 5  
*Per lapsum*  
*arbitrii li-*  
*bertas in na-*  
*turalibus*  
*manca, in*  
*supernatu-*  
*ralibus a-*  
*missa est, co-*  
*nec gratia*  
*restituitur.*



c Phil. 2.

12, 13.

Affligimur.

The will is  
passive, in  
receiuing  
the first  
grace; after-  
ward active  
in al good-  
nesse.

d 1 Cor. 7. 1

e Ioh. 8. 36.

Liberum ar-  
bitrium, non  
nisi gratia

Dei efficiuntur  
liberi. Aug.

ad Col. c. 37.

f 2 Cor. 3. 17

Voluntas hu-  
mana non li-  
berata gra-  
tiam conse-  
quitur, sed  
gratia liber-  
tatem, Aug.  
de gras.

He saith, that e God of his owne  
good pleasure, worketh both the  
will, and the deed in vs, which as the  
Apostle expoundeth) d cleanse  
our selues from all filthinesse of  
the flesh and spirit, and finish our  
sanctification in the feare of God.  
And in this state, every true  
Christian hath free will: and as  
hee increaseth in grace, so doth  
his will in freedom: for when  
the Sonne shall make vs free, then  
shall wee bee free indeede: and  
Where the Spirit of the Lord is,  
there is libertie: for the Holy  
Spirit drawes their minds, not  
by Coaction, but by the Tords of  
Loue, Cant. 1. 4. by illuminating  
their minds to know the truth;  
by changing their hearts, to loue  
the knowne truth; and by ena-  
bling every one of them (accor-  
ding to the measure of grace  
which he hath receiued) to doe  
the good which he loueth. But  
thou wilt not vse the freedome  
of thy will, so far as God hath  
freed

freed it: for thou doest many times wilfully (against Gods Law, to the hazzard of thy soule) that, which if the Kings Law forbad, vnder the penalty of death, or losse of thy Worldly State thou wouldest not do. Make not therefore thy want of free-will vnto good, to bee so much the cause of thy sin, as thy want of a louing heart to serue thy heauenly Father.

IIII. When the naturall man heares, that no man (since the Fall) is able to fulfill the Law of God, and to keepe all his Commandments: Hee boldly presumes to sin as others doe: hee contents himselfe with a few good thoughts: and if hee bee not altogether as bad as the worst, hee concludes, that hee is as truly regenerate as the best. And euery voluntary refusall of doing good, or withstanding euill, hee counts the impossibility of the Law. But he should learne,

g Ps. 119. 112.

h Joel 2. 28,

29.

Zac. 12. 10.

Quod iuber  
iunat. Aug.

i 1 Cor. 8. 12

k 1 Ioh. 5. 5.

learne, that though (since the Fall) no man but Christ, who was both *God and Man*, did, or can perfectly fulfill the whole Law: yet every true Christian, as soone as he is regenerated, begins to keepe all Gods Commandements in truth, though he cannot in *absolute perfection*. Thus (with David) they apply their hearts to fulfill Gods Commandements alwayes unto the end. And then the *h Spirit of grace*, which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them, to doe what hee commands them to doe. And in so doing, God accepteth their good will and endeavour, in stead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for vs, whatsoever wanteth in our obedience. And in this respect S. John saith, that *k Gods*  
Com-

Commandements are not bur-  
thenous. And Saint Paul saith, I  
am able to doe all things through  
the helpe of him that strengtheneth  
mee. And Zachary and Eliza-  
beth are said to walke in all the  
Commandements of the Lord,  
without reproofe. Heereupon  
Christ commends to his Dis-  
ciples, the care of keeping his  
Commandements, as the truest  
testimonie of our loue vnto  
him. So farre therefore doth a  
man loue Christ, as he makes  
conscience to walke in his Com-  
mandements: and the more vn-  
to Christ is our loue, the lesse wil  
our paines seeme in keeping his  
Law. The Lawes curse (which  
vnder the Olde Testament was  
so terrible) is vnder the New,  
(by the death of Christ) abo-  
lished to the regenerate. The ri-  
gor which made it so vnpossi-  
ble to our nature before, is now  
to the New borne, so mollified  
by the Spirit, that it seems facill  
and

1 Phil. 4. 14.

m Luk. 1. 16

n Ioh. 15. 10



h Ro. 12. 18.

i Col. 3. 5.

k Gal. 5. 24.

Ro. 6. 12, 13.

l Ro. 6. 4, 5.

Rom. 8. 11.

m Gal. 5. 25

n 1 Ioh. 5. 4

o Ioh. 8. 46.

and easie. The Apostles indeed pressed on the *unconverted* Jewes and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to doe with regenerated Christians, they require to the Law (which is the rule of righteousness) true obedience in word and deede: the mortifying of their members: the crucifying of the flesh, with the affections and lusts thereof, resurrection to newnesse of life, walking in the Spirit, noncomming of the world by faith: so that though no man can say as Christ, *Which of you can rebuke me of sinne?* yet every regenerated Christian can say of himselfe, *Which of you can rebuke mee of beeing an Adulterer, Whore-monger, Swearer, Drunkard, Theefe, Vsurer, Oppressor, Proud, Malicious, contentious, Profaner of the holy Sabbath, a Lye, a neglecter of Gods*

pub.

publike service, and such like  
grosse sinnes? else he is no true  
Christian. When a man casts  
off the conscience of being ruled  
by Gods Law, then God p<sup>ro</sup>vides  
him ouer to be led by his owne  
lusts, the surest signe of a repro-  
bate sense. Thus the law, which  
since the Fall, no man by his  
owne naturall ability can fulfil, is  
fulfilled in truth of euery rege-  
nerated Christian, through the  
Gracious assistance of q<sup>ue</sup> Christ's  
Holy Spirit. And this Spirit, God  
will giue to euery Christian,  
that will pray for it, and encline  
his heart to keepe his Lawes.

V. When the vnregenerated  
man heares that God delighteth  
more in the inward mind, than  
in the outward man: Then hee  
sayneth with himselfe, that all  
outward reuerence, and profes-  
sion is but either superstitious  
or superfluous. Hence it is  
that he seldome kneeleth in  
the Church: that hee puts on

p Rom. 1.  
24, 28

q Rom. 8, 9,  
&c.

Augustinus  
opiat vs Pe-  
lagius ag-  
noscat, posse  
legem præ-  
stare per gra-  
tiam Chri-  
sti, & pacem  
fore edicit.

r Luk. 11. 12  
Deus magis  
delectatur  
affectu quã  
effectu.

his Hat in singing of *Psalmes*; and the publike *Prayers*: which the prophane *Varlet* would not offer to doe, in the presence of a Prince, or a Noble man. And so that he keepe his mind vnto God, he thinkes he may *fashion* himselfe in other things to the World. He diuides his thoughts, and giues so much to God, and so much to his owne *lust*: yea, hee will diuide with God the *Sabbath*, and will giue him almost the one halfe, and spend the other wholly in his owne pleasures. But know, O carnall Man, that Almighty GOD will not bee serued by halfes, because he hath created and redeemed the *whole Man*. And as God detests the seruice of the *outward Man*, without the *inward heart*, as *Hypocrisie*: so hee counts the inward seruice without all *externall reuerence*, to be meere *prophanenes*: hee requireth both in his wor-  
ship.

ship. In prayer therefore bow thy *knees* in witnesse of thy *humiliation*: lift vp thine eyes, and thy hands, in testimony of thy *Confidence*: hang downe thy head, and smite thy brest, in token of thy *Contrition*: but especially call vpon God with a *sincere heart*: serue him *holy*, serue him *wholly*, serue him *only*, for God, and the Prince of this world, are two contrary *Masters*; and therefore no man can possibly serue both.

VI. The vn-regenerated Christian holds the *Hearing of the Gospell preached*, to bee but an *indifferent matter*, which he may vse, or not vse at his pleasure: but whosoever thou art that wilt be assured in thy heart that thou art one of Christs *Elect sheepe*: thou must make a speciall care and conscience (if possibly thou canst) to heare *Gods Word preached*: For, first, the preaching of the Gospell is

Mat. 6. 24. d

Mat. 6. 24. d

Mat. 6. 24. d

Mat. 6. 24. d

Mat. 6. 24. d

Mat. 6. 24. d

Mat. 6. 24. d



\* Act 13. 48

a Ro. 1. 16.

b Ro. 9. 18

c Mat. 11. 24

d Isa. 11. 12

e Isa. 2. 2, 3.

f Zac. 14. 17

g Ro. 10. 14.

the chiefe ordinary meanes which God hath appointed to convert the soules of all that he hath \* *predestinated to bee saved*: therefore it is called *a the power of God unto salvation*, to euery one that *belceueeth*. And where this Diuine Ordinance is not, b *the people perish*: and whosoever shall refuse it, c *It shall bee more tolerable for the Land of Sodom and Gomorrah in the day of Iudgement, then for those people*. Secondly, the preaching of the Gospell is the d *Standard or Ensigne of Christ*; to which all Souldiers and elect People must *assemble themselves*. When this *Ensigne* is displayed, as vpon the *Lords Day*, e *he is none of Christs people, that flocks not vnto it*: neither shall any drop of the *fraine* of his *Grace* light on their soules. Thirdly, it is the *ordinary meanes*, by which the holy Ghost g *begetteth Faith* in our hearts, without which

g which we cannot please God.  
 If the *hearing of Christs voice*  
 be the chiefe marke of Christs  
*elect sheepe*, and of the *h Bride-*  
*groomes friend*: then must it bee  
 a fearefull marke of a Repro-  
 bate Goat, either to neglect or  
 contemne to heare the preaching  
 of the Gospell. Let no man  
 thinke this Position foolish: for  
*by this foolishnesse of preaching,*  
*it pleaseth God to saue them*  
*which beleene.* Their state is  
 therefore fearefull, who liue in  
 peace, without caring for the  
 preaching of the Gospell. Can  
 men look for Gods mercy, and  
 despise his means? m He (saith  
 Christ of the Preachers of his  
 Gospell) *That despiseth you, de-*  
*spiseth mee.* n *He that is of God,*  
*heareth Gods Word; ye therefore*  
*heare them not, because yee are*  
*not of God.* Had not the o *Is-*  
*raelites heard Phineas message,*  
 they had neuer wept. Had  
 not the Baptist preached, the

g Heb. 11.6

h Ioh. 10. 27

i Ioh. 3. 29.

k Heb. 2. 3.

loh. 8. 47.

l I Cor. 1. 21

m Luk. 20.  
26,

n Ioh. 8. 47.

o Iudg. 2. 1.

p Luk. 7. 32

33.

q Aet. 1. 35.

r Ionas. 3. 5

f Pro. 28. 9.

t Luk. 3. 5.

Jewes had neuer p<sup>r</sup> mourned.  
 Had not they, who crucified  
 Christ, heard Peters q<sup>u</sup> Sermon,  
 their hearts had neuer beene  
 pricked. Had not the *Nininites*  
 heard *Ionas* r<sup>e</sup> preaching, they had  
 neuer repented; and if thou wilt  
 not s<sup>h</sup>ear and r<sup>e</sup>pent, thou  
 shalt neuer be saued.

VII. The opinion, that the  
 Sacraments are but *bare Signes*  
 and *Seales of Gods promise and*  
*grace vnto vs*, doth not a little  
 hinder *Piety*; whereas, indeede,  
 they are *Seales*, as well of our  
*seruice and obedience vnto God*:  
 which seruice, if we performe  
 not vnto him, the Sacraments  
 seale no *grace vnto vs*: But if we  
 receiue them vpon the resolu-  
 tion, to be his *faithfull and pe-*  
*nitent* Seruants, then the Sacra-  
 ments do not onely signifie and  
 offer, but also *seale and exhibite*  
 indeede the inward spirituall  
 grace, which they outwardly  
 promise and represent. And to  
 this

this end *Baptisme* is called the  
*u* *washing of Regeneration*; and  
*renewing of the Holy Ghost*, and  
 the *Lords Supper*; 2 The *Com-*  
*munion of the Body and Blood of*  
*Christ*. Were this truth belee-  
 ved, the holy *Sacrament of the*  
*Lords Supper* would be oftner,  
 and with greater *reuerence recei-*  
*ned*.

u Tit. 3. 5.

2 I Cor. 10  
16.

VIII. The last, and not the  
 least *blocke*, whereat *Piety* stum-  
 bleth in the course of Religion,  
 is, by adorning *Vices* with the  
 names of *Vertues*: as to call  
 drunken *carousing*, Drinking of  
*Healts*; spilling innocent blood,  
*Valour*; *Gluttony*, *Hospitalitie*;  
*Conceitsness*, *Thriftines*; *Whore-*  
*dome*, louing a *Mistresse*; *Si-*  
*monie*, *Gratuitie*; *Pride*, *Grace-*  
*fulness*; *Dissembling*, *Comple-*  
*ment*; Children of *Belial*, good  
 fellowes; *Wrath*, *hastines*; *ri-*  
*bouldry*, *Mirth*. So on the o-  
 ther side, to call *Sobriety* in  
 words and actions, *Hypocrisie*:



*Almesdeeds, vain-glory: Denon-  
en, superstition: Zeale in religion,  
Puritanisme: Humility, crouch-  
ing: scruple of Conscience, pre-  
cisenes, &c.* and whiles thus wee  
call *Evill, good; and Good, evill;*  
*true Piety* is much hindered in  
her progresse. And thus much  
of the 1. hinderance of Piety, by  
mistaking the true sense of some  
*speciall places* of Scripture, and  
*grounds* of Christian Religion.

*The second hinderance*

*of Pietie.*

m

2. *The evill example of great  
persons.* The *Practice* of whose  
prophane lives they prefer for  
their imitation, before the pre-  
cepts of Gods *Holy Word.* So  
that when they see the greatest  
men in the *State*, and many  
chiefe *Gentlemen* in their *Coun-  
trei*, to make neither care nor  
conscience to heare *Sermons*,  
to receive the *Communion*, nor  
to sanctifie the *Lords Sabbath*,  
&c. But to be *Swearers, Adul-  
terers,*

terers, Carousers, Oppressors, &c. Then they thinke, that the v-  
sing of these holy Ordinances,  
are not matters of so great mo-  
ment: for if they were; such  
great and wise men would not  
set so little by them. Hereupon  
they thinke, that Religion is  
not a matter of necessity. And  
therefore where they should  
(like Christians) rowe against  
the streame of impiety toward  
Heauen, they suffer themselues  
to bee carried with the multi-  
tude, downe-right to Hell,  
thinking it impossible, that God  
will suffer so many to bee dam-  
ned. Whereas if the god of  
this world had not blinded the  
eyes of their minds: the holy  
Scriptures would teach them,  
that *a Not many wise men after  
the flesh, not many mighty, not  
many noble, are called, &c.* but  
that for the most part, the *b poore  
receiue the Gospell*, and that  
*c few rich men shall bee saued:*

a 1 Cor. 1.  
26.

b Ioh. 11. 5.  
c Math. 19.  
23, 24.

d Math. 22.

Apoc. 9. 15,  
16, &c.*Potentius po-  
tenter cruci-  
abitur. Sap*

And, That howsoever many are called, yet the chosen are but few: Neither did the d multitude ever saue any from damnation. As God hath aduanced men in greatnesse aboue others: so doth God expect that they in Religion in Piety, should goe before others: otherwise, greatnes abused (in the time of their Stewardship) shall turne to their greater condemnation, in the day of their accounts. At what time sinfull great and mightie men, as well as the poorest slaves, and bondmen, shall wish, that the Rockes and Mountaines shall fall vpon them, and hide them from the presence of the Iudge, and from his iust deserved wrath. It will prooue but a miserable solace, to haue a great company of great men partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate, but aggrauate sinne, as in Sodom. Better it is there.

therefore with a few to bee saved in the *Arke*, than with the whole *World*, to bee drowned in the *Flood*. Walk with the few godly, in the Scriptures narrow path to Heaven: but crowd not with the godlesse multitude, in the broad way to hell. Let not the examples of irreligious great men hinder thy repentance: for their greatnesse cannot at that Day exempt themselves from their owne most grievous punishments.

Math. 7. 31.

Exod. 23. 2.

The third hinderance of  
Piety.

4. The long escaping of deserved punishment in this life. Because sentence (saith Salomon) is not speedily executed against an enill worker, therefore the hearts of the Children of men are fully set in them to doe enill, not knowing that the bountifulnesse of God leadeth them to repentance. But when his patience is abused, & mans sins are ripened: his

Eccl. 3. 11.

h Rom 2. 4.  
2. Pet. 3. 10.



1 Sam. 3. 11  
Ezec. 39. 8.

i Rom. 7. 5.  
ἀπειθήναι τῇ  
νόμῳ.  
Cor poenitere  
nescium.

k2 Sa. 25. 17

his Justice will at once both be-  
gin, and make an end of the sin-  
ner: and hee will recompence  
the slownesse of his delay, with  
the grievousnesse of his punish-  
ment. Though they were suf-  
fered to run on the skore all the  
daies of their life: yet they shall  
be sure to pay the utmost Far-  
thing, at the day of their death.  
And whilst they suppose them-  
selves to be free from iudge-  
ment; they are already smitten  
with the heaviest of GODS  
Iudgements; i a heart that can  
not repent. The Stone in the  
reines or bladder, is a grievous  
paine that kills many a mans  
body: but there is no disease  
to the stone in the heart, whereof  
Nabal died, and killed milli-  
ons of soules. They refuse the  
tryall of Christ and his Crosse:  
but they are stoned by hells Ex-  
ecutioner, to eternall death.

Because many Nobles and  
Gentlemen are not smitten with  
present

present Iudgement, for their outrageous Swearing, Adultery, Drunkenesse, Oppression, Profaning of the Sabbath, and disgracefull neglect of Gods Worship and Service: they begin to doubt of diuine Providence and Justice. Both which two Eyes, they would as willingly put out in God, as the *Philistims* bored out the Eyes of *Samson*. It is greatly therefore to be feared; lest they will prouoke the Lord to cry out against them, as *Samson* against the *Philistims*: By neglecting the Law, and walking after their owne hearts, they put out (as much as in them lyeth) the eyes of my Providence and Justice. Leade mee therefore to these chiefe Pillars, whereupon the Realme standeth: that I may pull the Realme vpon their heads, and be at once auenged on them for my two eyes. Let not Gods patience hinder thy repentance: but

Iud. 16. 21.

Iud. 26. 16,  
&c.

but because hee is so patient,  
therefore doe thou the rather  
repent.

*The fourth hinderance  
of Piety.*

4. *The Presumption of Gods  
mercy.* For when men are iustly  
convinced of thir sins, forth-  
with they betake themselves to  
this Shield, *Christ is merci-  
full*: so that euery sinner makes  
Christ the *Patrone* of his sinne;  
as though hee had come into  
the World, to bolster sinne;  
and not to destroy the *works* of  
*the Diuell*. Hereupon the car-  
nall Christian presumeth, that  
though hee continueth a while  
longer in his sinne, God will  
not shorten his dayes. But  
what is this but to be an Impli-  
cite Athiest? Doubring, that  
either GOD seeth not his  
sinnes, or if hee doth, that  
hee is not iust: for if hee be-  
leeueth that God is iust, how  
can hee thinke that God, who  
for

1 Ioh. 3. 3.

for sinne so seuerely punisheth others, can loue him, who still loueth to continue in sin? True it is; Christ is mercifull. But to whom? onely to them that repent, and turne from iniquity in *Iacob*. But if any man blesse himselfe in his heart, saying, *I shall haue peace, although I walke according to the stubbornnesse of mine owne heart, thus adding drunkennesse to thirst: the Lord will not be mercifull to him, &c.* O mad men, who dare blesse themselues, when God pronounceth them accursed? Look therefore how farre thou art from finding repentance in thy selfe; so farre art thou from any assurance of finding mercy in Christ. Let therefore the wicked forsake his wayes, and the vnrightheous his owne imaginations, and returne vnto the Lord, and hee will haue mercy vpon him: and to our God, for hee is very ready to forgine.

*Isa. 59. 20.  
Deu. 19. 16.*

*Non delin-  
quenti, sed  
peccata re-  
linquenti  
condonat  
Deus.  
Isa. 55. 7.*

*Despaire*



Despaire is nothing so dangerous as *Presumption*. For wee reade not in all the Scriptures, of aboue three or foure, whom roaring Despaire ouerthrew: But secure *Presumption* hath sent millions to perdition without any noyse. As therefore the Damfels of *Israel* sang in their dances, *Saul hath kild his thousand, and David his tenne thousands*; so may I say, that Despaire of Gods mercy hath damned *thousands*, but the *Presumption* of Gods mercy hath damned *ten thousands*, and sent them quicke to Hell, where now they remaine in eternall torments without all helpe of ease, or hope of Redemption. God spared the *Thiefe*, but not his *Fellow*. God spared one, that no man might *despaire*: God spared but *one*, that no man should *presume*. Ioyfull assurance to a sinner that repents: no comfort to him that

1. Sam.

*Metuendum  
est ne te occi-  
dat spes, &  
cum multū  
speres de mi-  
sericordia,  
incidas in  
iudicium,*  
Aug.

Luk. 23.

*Latronis ex-  
emplum non  
est exem-  
plum imita-  
tionis, sed  
consolationis*

remaines *impenitent*. God is infinite in mercy, but to them onely, who turne from their finnes, to serue him in holines: without which no man shall see the Lord, Heb. 12. 14. To keepe thee therefore from the hinderance of presumption: remember, that as *Christ* is a *Saviour*, so *Moses* is an *Accuser*. Line therefore, as though there were no Gospel: die as though there were no Law. Passe thy life, as though thou wert vnder the conduct of *Moses*: Depart this life, as if thou knewest none but *Christ*, and him crucified. Presume not, if thou wilt not perish: Repent, if thou wilt bee saved.

Ioh. 5. 45.

Qui dat pœ-  
nitenti veni-  
am, non da-  
bit peccanti  
pœnitentiam  
Aug.

The fifth binderance of Piety.  
5. *Evill Company*, commonly termed *Goodfellows*: but indeed, the *Diuels* chiefe instruments, to hinder a wretched sinner from repentance and pietie. The first signe of Gods fauour

favour to a sinner, is, to give him grace to forsake euill companions: such, who wilfully continue in sinne, contemne the meanes of their calling, gybing at the sinceritie of profession in others, and shaming Christian Religion by their owne prophane liues. These sit in the seat of the Scorners. For, as soone as God admits a sinner to be one of his people; he bids him *come out of Babylon*. Every lewd company is a *Babylon*. Out of which, let every child of God either keepe himselfe: or if hee be in; thinke that hee heares his *Fathers voice* founding in his eare, *Come out of Babylon my Childe*. As sonne as Christ looked in mercy vpon Peter, hee went out of the company that was in the high Priests Hall, and wept bitterly for his offence. *Dauid* vowing (vpon recovery) a new life, said: *Away from mee, all you workers of iniquity,*

Psal. 1. 1.

Apoc. 18. 4.

Luk. 22. 62.

Psal. 6. 8.

quity, &c. As if it were vnpossible to become a *new* man, till hee had shaken off all olde ill companions. The truest prooffe of a mans *Religion*, is the quality of his *companions*. *Prophane companions* are the chiefe enemies of *Piety*, and quellers of holy motions. Many a time is *poore Christ* (offering to be new borne in thee) thrust into the *Stable*: when these lewd companions, by their *drinking, playes and ieafts*, take vp all the best roomes in the *Inne* of thy heart. Oh, let not the company of earthly *sinners* hinder thee from the society of heavenly *Saints* and *Angels*.

Luk. 2.

*The sixth hinderance of Piety.*

6. *A conceited feare, lest the practice of Piety should make a man (especially a young man) to waxe too sadde and pensive: whereas, indeed none can better ioy, nor haue more cause to reioyce, then the pious and religious*



Rom. 5. 2.

religious Christian. For as soon as they are *justified by faith*, they *have peace with God*, than which there can bee no greater ioy. Besides: they have already the *Kingdome of Grace* descended into their hearts: as an assurance, that (in Gods good time) they shall ascend into his *Kingdome of Glory*. This *Kingdome of Grace* consists in three things.

Rom. 14. 17

First, *Righteousnesse*, for having Christs righteousness to iustifie them before God, they endeavour to live righteously before men. Secondly, *Peace*, for the peace of conscience inseparably followes a righteous conversation. Thirdly, *the ioy of the Holy Ghost*; which ioy is onely felt in the Peace of a good Conscience: and is so great, that it *passeth all understanding*. No tongue can expresse it, no heart can conceiue it, but onely hee that feels it. This is that *fulnesse of ioy*, which

a Phil. 4. 7.

*Christ*

*b* Christ promised his Disciples in the midst of their troubles, a ioy that no man could take from them. The feeling of this Ioy, David vpo his repentance begged so earnestly at the hands of God: *c* Restore to mee the Ioy of thy saluation. And if the Angels in heauen *d* reioyce so much at the *conuersion* of a Sinner; the ioy of a Sinner conuerred, must needs be exceeding great in his own heart. It is *e* worldly sorrow, that snowes so timely vpon mens heads, and fills the furrowes of their hearts with the sorrowes of death. The *godly sorrow* of the godly (when God thinkes it meete to try them) causeth in them *Repentance not to be repented of*: for it doth but further their saluation. And in all such tribulation, they shall bee sure to haue the *Holy Ghost* to be their *Comforter*: who will *g* make our *Consolations* to abound through Christ,

*b* Ioh. 16. 24  
Verse 22.

*c* Psa. 51. 12

*d* Luk. 15.  
7, 10.

*e* 2 Cor. 7. 10

*f* Ioh. 14. 16  
17.  
*g* 2 Cor. 5. 1

h Isa. 57. 21  
Ecclef. 2.

k Abak. 2. 6

l Phil. 3. 8.

Luk. 6. 25.

**T**  
Flere, si sci-  
res unum  
tua tempora  
mensum;  
Rides, quum  
non sit forsi-  
tan una dies  
Th. Morus.

Christ, as the sufferings of Christ shall abound in us. But whilest a man liueth in impiety, hee hath no peace, saith Esay: his laughter is but madnesse (saith Salomon: ) his riches are but clay, saith Abakuk; nay, the Apostle esteemes them no better than dung (in comparison of the pious mans treasure: ) all his ioyes shall end in woes, saith Christ. Let not therefore this false feare hinder thee from the Practice of Piety. Better it is to goe sickely (with Lazarus) to Heauen, then full of mirth and pleasure, with Dives to Hell. Better it is to mourne for a time with men, than to be tormented for euer with Diuels.

*The seventh hinderance of Piety.*

7. And lastly, *The hope of long life:* for, were it possible that a wicked liuer thought this yeere to be his last yeere: this month his last month: this weeke, his last

last weeke: but that he would change and amend his wicked life? No verily, he would vse the best meanes to repent, & to become a new man. But as the rich man in the Gospell promised himselfe *many yeares to liue in ease, mirth and fulnesse*; when hee had not one night to liue longer: so, many wicked Epicures falsely promise themselves the age of *many yeeres*, when the thread of their life is already almost drawne out to an end. So *Jeremy* ascribes the cause of the Iewes sins and calamities to this, that *she remembred not her last end*.

The longest space betwixt a mans comming by the wombe and going by the graue, is but short: for *Man that is borne of a Woman, hath but a short time to liue*. Hee hath but a few dayes, and those full of nothing, but troubles. And, except the practice of Piety; how much better

Luk. 11. 19.  
20.

Lam. 1. 9.

Ioh. 14. 1.



Quotidie  
morimur,  
quotidie et  
nimis demitur  
pars vite et  
tunc quoque  
cum cresci-  
mus, v. l. a  
decrescit.

Viues.

2 Cor. 15. 31

I (a. 2. 2.)

ter is the state of the child that yesterday was baptized, and to day is buried, than *Methusalem*, who liued nine hundred sixty nine yeers, and then died of the two, happier the *Babe* because he had lesse sinne; and fewer sorrowes. And what now remaines of both, but a bare remembrance? What trust should a man repose in long life, seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, *a man dieth daily*.

Harke in thine eare, O secure fellow; thy life is but a puffe of breath in thy nostrils, trust not to it. Thy Soule dwells in a house of clay; that will fall, ere it bee long; as may appeare by the dimnesse of thy Eyes, the deafenesse of thy Eares, the wrinckles in thy Cheekes, the rottennesse of thy Teeth, the weaknes of thy Sinewes, the trembling of thy Hands, the Kalender in thy

thy bones, the shortnesse of thy  
leepe, and euery gray haire, as so  
many *Summoners*, bids thee pre-  
pare for thy long home. Come  
let vs in the meane while walke  
to thy Fathers coffin; breake  
open the lidde: see here, how  
that *Corruption* is thy Father,  
and the Worme thy Mother and  
Sister: seest thou how these  
are? so must thou be e're long,  
Foole! thou knowest not how  
soone. Thy *Houre glasse* run-  
neth apace, and in all places;  
*Death* in the mean-while wai-  
teth for thee.

The whole life of man (saue  
what is spent in Gods seruice)  
is but a foolery: for a man liues  
forty yeeres, before he knowes  
himselfe to bee a foole! and by  
that time hee seeth his folly, his  
life is finished.

Harke (*Husbandman*) before  
thou seest many more crops of  
barneft, thy selfe shall bee ripe:  
and *Death* will cut thee downe  
L with

Iob 17. 14.

Homor est fa-  
turus usque  
ad 40. an-  
num, deinde  
ubi agnouit,  
se esse fatu-  
um, vita co-  
sumpta est,  
Luther.

with his sickle. Harke (*Tradesman*) ere many *six moneths* goe ouer, thy *last moneth* will come on: after which thou shalt trace away; and trade no longer. Harke (*most graue Iudge*) within a few *Termes*, the terme of thy *life* approacheth; wherein thou shalt cease to *iudge others*, and goe *thy selfe* to bee iudged. Hark (*O man of God*) that goest to the Pulpit; preach this Sermon, as it were the last that thou shouldest make to thy people. Harke (*Noble man*) lay aside the high conceit of thy *Honour*; death, ere it be long, will lay thy *honour* in the dust, and make thee as base as the earth, that thou treadest vnder thy feete. Harke (*thou, that now reade'st this Booke*) assure thy selfe ere it be long, there will be but *two holes*, where now thy *two eyes* are placed: and others shall reade the truth of this lesson vpon thy *bare skull*, which  
now

c-Mors Seep-  
era ligoni-  
bus equat.

now thou readeſt in this little Booke. How ſoone I know not, but this I am ſure of: that *a* thy time is appointed, *b* thy moneths are determined, *c* thy dayes are numbred, & thy very *d* laſt houre is limitted; beyond which, thou ſhalt not paſſe. For then, the *e* firſt borne of death, mounted on his *f* pale Horſe, ſhall alight at thy doore: and (notwithſtanding all thy Wealth, thy Honour, and the teares of thy deareſt friends) will carry thee away bound hand and foot, as his priſoner, and keepe thy body vnder a Load of Earth, vntill that day come, wherein thou muſt bee brought forth, to receiue according to the things which thou haſt done in that body, whether it bee good or euill. Oh, let not then the false hope of an vncertaine long life, hinder thee from becomming a preſent practitioner of Religious Pietie. God *h* offereth grace to day, but who

L 2

a Iob 14.14.  
b Iob 14.15  
c Pl. 90.12.  
Dan. 5. 26.  
Stat ſua  
cuique dies,  
Virg.  
d Iob 13.1.  
& 11. 9.  
e Iob 17.23  
f Apoc. 6. 8

g 2 Cor. 5.  
10  
h Pl. 95.  
Heb. 3.  
Pœnitenti  
veniam ſpo-  
ſpondit, ſed  
vivendi in  
cratiſm  
non ſpoſpon-  
dit, Chri.



Nemo tam  
dignos habuit  
fauentes,  
crastinum  
possit sibi  
polliteri,  
Senec.  
Heb. 3. 13.

who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their *impenitencie*, ere ever they could attaine to the time they set for their repentance. The longer a man runs in a *disease*, the harder it is to be cured, for custome of sin, breeds hardnesse of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee more, when thou art more aged.

A *wise man* beeing to goe a farre and foule iourney, wil not lay the heauiest burthen vpon the weakest *Horse*. And with what conscience canst thou lay the great load of repentance on thy feeble and tyred old age: whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger vnder it? It is wisdome for him that is to saile a long and dangerous voyage,

voyage, to lie playing and sleeping, whilst the *winde* serueth, and the *Sea* is calme; the *Ship* sound, the *Pilot* well, the *Mariners* strong: and then set forth when the winds are contrary, the weather *tempestuous*, the *Sea* raging, the *Ship* rotten, the *Pilot* sicke, and the *Saylors* languishing? Therefore, O *sinfull Soule*, begin now thy conuersion to *GOD*, whilst *Life*, *Health*, *Strength*, and *Youth* lasteth: before those *a yeeres* draw nigh, when as thou shalt say, *I haue no pleasure in them*. God euer required in his seruice, the *b first borne*; and the *c first fruites*; and those to bee offered vnto him without delay. So iust *d Abel* offered vnto God his *firstlings*, and *fattest Lambes*: and reason good that the *best Lord* should be *first*, and *best serued*. All Gods seruants should therefore *remember to serue their Creator*

a Eccle. 12.

b Exo. 13. 2.  
c Exo. 22. 29

d Gen. 4. 4.

e Eccles. 12.

f Gen. 22. 3.

g Gen. 43. 3.

h Mal. 1. 8.

i Dan. 1. 4.

2 Sam. 5. 8.

in the dayes of thy youth: and  
 fearely in the morning like *A-*  
*braham*, to sacrifice vnto God  
 the young *Isaac* of their age. g *Te*  
*shall not see my face* (saith *Ioseph*  
 to his Brethren) except you bring  
 your younger brother with you.  
 And how shalt thou looke in  
 the face of *Iesus*, if thou giuest  
 thy younger yeeres to the Diuel,  
 and bringest him nothing but  
 thy blinde, lame, and decrepit  
 old age? Offer it vnto thy Prince,  
 saith h *Malachie*; If hee will  
 not accept such an one to serue  
 him; How shall the Prince of  
 Princes admit such an one to be  
 his seruant? If the i King of *Ba-*  
*bel* would haue young men (well  
 fauoured, and such as had abilitie  
 in them) to stand in his Palace;  
 shall the King of Heauen haue  
 none to stand in his Courts, but  
 the blinde and lame, such as the  
 soule of *Dauid* hated? Thinkest  
 thou, when thou hast serued  
 Satan with thy prime yeeres; to  
 satisfie

satisfie God with thy dotage?  
Take heede, lest God turne  
thee ouer to thy *olde Master* a-  
gaine: that as thou hast all the  
daies of thy life done his *worke*:  
so he may in the end pay thee  
thy *wages*. Is that a fit time to  
vndertake by the *serious* exer-  
cises of repentance (which is  
the *worke of works*) to turne thy  
*sinnefull soule* to God; when  
thou art not able with all thy  
strength, to turne thy weary  
bones on thy soft bed? If thou  
findest it so hard a matter *now*;  
thou shalt finde it farre harder  
*then*. For thy sin will wax stron-  
ger, thy *strength* wil grow wea-  
ker, thy *Conscience* will clogge  
thee, *paine* wil distract thee, the  
*fearre of death* will amaze thee,  
and the *visitation* of friends wil  
so disturbe thee, that if thou be  
not furnished afore-hand, with  
store of *faith*, *patience*, and *con-*  
*solation*, thou shalt not be able  
either to meditate thy *self*, or to



Math. 7. 22.

Heb. 12. 17.

Mat. 25. 11.

heare the words of comfort from others: not to pray alone, nor to ioyne with others who pray for thee. It may be thou shalt bee taken with a *dumbe palsie*, or such a *deadly senselesnesse*, that thou shalt neither remember God, nor thinke vpon *thine owne* estate. And doest thou not well deserue, that God should forget to saue thee in thy death, who art so vnmindfull now to serue him in thy life? The *fears of death* will driue many at that time, to cry, *Lord, Lord*: but Christ protesteth, that *he will not then know them for his*. Yea, many shall then (like *Esau*) with *teares* seeke to repent; and yet finde no place of repentance. For man hath not *free-will* to repent when hee will, but when God will giue him grace: and if mercy shewed her selfe so inexorable, that shee would not open her gates to so tender Suiters as *Virgins*; so so earnest

earnest suiters as *knockers*, because they knocked *too late*: How thinkest thou, that she will ever suffer thee to enter her gates, being so impure a wretch that neuer thinkest to leaue sinne, till sinne first leaue thee, and didst neuer yet knock with thine *owne fists*, vpon the *breast* of a penitent heart? And iustly doth her *Grace* deny to open the *Gates of heauen*, when thou knockest in thine *aduersity*, who in thy *prosperity* wouldst not suffer Christ, whilest hee knocked, to enter in at the *Doore* of thy Heart. Trust not either late repentance, or long life: *non late repentance*; because it is much to bee feared, lest that the repentance which the *fear* of death enforcete, *dyes* with a man *dying*. And the Hypocrite, who deceiued *others* in his life, may deceiue himselfe in his death. God accepted none but *Free-will Offerings*: and the re-

Apoc. 3. 10

*Nascentes  
morimur, si-  
nisque ab o-  
rigine pen-  
det:*

*Es pubescent-  
es iuncta  
senectapre-  
mit. Mani.*

*Nequitias  
vite non fi-  
nit esse senē.*

Mat. 17. 49.

penitance that pleaseth him must bee voluntary, and not of constraint. Not *long life*; for *old age* will fall vpon the necke of youth: and as nothing is more sure then death, so nothing is more vncertaine then the time of *dying*. Yea, oft-times when ripenesse of sinne is hastened by outragiousnesse of sinning, God suddenly cutteth off such *vicious liners*, either with the *sword*, *intemperatenesse*, *luxurie*, *surfet*, or some other fearefull manner of *sickenesse*. Maiest thou not see, that it is the euill spirit that perswades thee to deferre thy Repentance till old age, when Experience tells thee, that not *one* of a *thousand* that takes thy course, doth euer attaine vnto it. Let Gods Holy Spirit mooue thee not to giue thy selfe any longer, to *eate and drinke with the drunken*, lest thy Master send death for thee in a day, when thou lookest

not

not for him, and in an houre that thou are not aware of, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou louest a long life; feare God, and long for life everlasting. The longest life heere, when it comes to the period, will appeare to haue beene but as a tale that is told, a vanishing vapour, a flitting shadow, a seeming dreame, a glorious flower, growing and flourishing in the morning, but in the evening, cut downe and withered: or like a Weaners shuttle, which by winding here and there, swiftly unwinderh it selfe to an end. It is but a moment, saith Saint Paul. O then the madnesse of man: that for a moment of sinfull pleasure, wil hazard the losse of an Eternall weight of glory.

These are the seven chiefe hinderers of Piety, which must be

a Deu. 30. 16  
Prou. 3. 2.  
Psal. 3. 2.  
Psal. 34. 11,  
&c.

b Psal. 90. 9.  
c Iam. 4. 14  
d psal. 109.  
23.

e Psal. 76. 5.  
f 2 Pet. 1. 24.  
g psal. 90. 6.

h Isa. 38. 12.

i 2 Cor. 4. 17

k Heb. 11. 25  
l 2 Cor. 4. 17



Mark. 16. 9.

Luke 8. 2.

bee cast out like *Mary Magdalens* seven *Diuels*, before ever thou canst become a true *practizer of Piety*: or haue any sound hope to enioy either *favour* from Christ by grace, or *fellowship* with him in glory.

## The Conclusion.

**T**O conclude all: for as much as thou seest, that *without Christ*, thou art but a *slave of sinne*, *Deaths vassall*, and *Wormes meate*, whose *thoughts* are vaine, whose *deeds* are vile, whose *pleasures* haue scarce beginnings, whose *miseries* neuer know end: What wise man would incurre these *hellish torments*, though he might by *living in sin*, purchase to himselfe for a time, the *Empire of Augustus*, the *riches of Cræsus*, the *pleasures of Salomon*, the *politic of Achitophel*, the *voluptuous fare*, and *fine apparell of Dives* for

for what should it auaille a man (as our Sauiour saith) to win the whole World for a time; and then to lose his soule in Hell for ever?

And seeing that likewise thou seest how great is thy happinesse in Christ; and how vaine are the hinderances, that debar thee from the same: beware (as the Apostle exhorteth) of the deceitfulnesse of sinne. For that sinne, which seemes now to be so pleasing to thy corrupt nature, will one day prooue the bitterest enemy to thy distressed soule: and in the meane while harden (vnwares) thine impenitent heart.

Sinne (as a Serpent) seemes beautifull to the eye: but take heede of the sting behinde: whose venemous effects if thou knewest, thou wouldest as carefully flie from sinne, as from a Serpent: for,

I. Sinne did neuer any man good,

Heb. 3. 23.

good, and the more sinne a man hath committed, the more odious hee hath made himselfe to God, the more hatefull to all good men.

Psal. 107. 17.

Lam. 3. 30.

Lam. 5. 16.

2. Sinne brought vpon thee all the *euill crosses, losses, disgraces, and sicknesses*, that euer befel thee. *Fooles* (saith David) by reason of their transgressions, and because of their iniquities, are afflicted. *Jeremy* in lamenting manner asketh the question; *Wherefore is the living man sorrowfull?* The Holy Ghost answereth him; *Man suffereth for his sin.* Herenpon the Prophet takes vp that *dolefull out-cry* against sinne, as the cause of all their miseries, *Woe now vnto vs that euer we haue sinned.*

3. If thou doest not speedily repent thee of thy sinnes, they will bring vpon thee yet farre greater *plagues, losses, crosses, shame, and iudgements*, then euer hitherto befel thee. *Reade*

*Leuit.*

*Levi. 29. 18, &c. Deut. 28. 15, &c.*

4. And lastly, if thou wilt not cast off thy sinne; God (when the measure of thine iniquitie is full) will cast thee off for thy sin: for as he is iust, so he hath power to kill and cast into Hell, all hardened and impenitent sinners. Iftherfore thou wilt auoid the cursed effects of sinne in this life, and the eternall wrath due thereto in the world to come, and bee assured that thou art not one of those, who are given ouer to a reprobate sense; Let then (O sinner) my counsell be acceptable vnto thee: breake off thy sinnes by righteousness, and thine iniquities, by shewing mercy towards the poore: O let there (at length) bee an healing of thine error. Nathan vsed but one Parable, & David was conuerted: Ionas preached but once to Nine, and the whole City repented: Christ looked but once on Peter,

*Gen. 15. 16.*

*Dan. 4. 24.*

*2 Sam. 12. 13*

*Ion. 3. 5. &c.*



Luk. 22. 62.

*Peter, and hee went out and wept bitterly. And now, that thou art oft, and so lovingly entreated not by a Prophet, but by Christ the Lord of Prophets: yea, that*

2 Cor. 5. 20

*God himselfe, by his Embassadors, doth pray thee to bee reconciled unto him, leaue off thine adultery, with David, repent of thy sinnes like a true Ninivite; and whilest Christ looketh in mercy vpon thee; leaue thy wicked companions; and weepe bitterly for thine offences.*

Content not thy selfe with that *formall religion*, which *unregenerated* men haue framed to themselves, in stead of *sincere deuotion*: for, in the *multitude of opinions*, most men haue almost lost the *practice of true Religion*. Thinke not that thou art a Christian good enough, because thou doest as the *best*, and art not so bad as the *worst*. No man is so wicked that hee is addicted to all kinde of vices, for

(for there is an *Antipathie* twixt some vices: ) But remember that *Christ* saith: Except your righteousness shall exceede the righteousness of the Scribes and Pharises, yee shall in no case enter into the Kingdom of Heauen. Consider with thy selfe, how farre thou comest short of the Pharises, in fasting, praying, frequenting the Church, and ingiuing of almes. Thinke with thy selfe how many Pagans, who neuer knew Baptisme; yet in morall vertues, and honesty of life, doe goe farre beyond thee. Where is then the life of *Christ* thy Master? and how far art thou from being a true Christian? If thou dost willingly yeeld to liue in any one grosse sinne, thou canst not haue a regenerated Soule: though thou reformest thy selfe like *Herod*, from many other vices. A true Christian must haue respect to walk in the truth of his heart,

Mat. 5. 20.

Mark. 6. 10.

Iam. 2. 10.

1 Pet. 2. 1.

Mat. 7. 14.

Mat. 19. 23.

Mat. 7. 14.

& 22. 14.

Luk. 13. 24.

heart, in all the Commandments of God alike: for (saith *S. Iames*) *He that shall offend in one point of the Law (wiltully) is guilty of all.* And Peter bids vs *lay aside (not some, but) all malice, guile, and hypocrisie, &c.* One sinne is enough to damne a mans soule, without repentance; dreame not to goe to Heauen by any *neerer, or easier,* way then Christ hath trayned vnto vs in his Word. The way to Heauen is not *easie or common,* but *strait and narrow;* yea, *so narrow,* that Christ protesteth, that a *rich man shall hardly enter into the Kingdome of Heauen,* and that those who *enter,* are but *few*; and that those *few* cannot get in, but by *striving*; & that some of those who *strive* to enter in, shall *not be able.* This all Gods *Saints* (whilest they here liued) knew well; when with *so ofren fasting,* *so earnest prayers,* *so frequent hearing the Word,* and

and receiuing the Sacraments,  
and with such aboundance of  
teares, they deuoutly begged  
at the hands of God, for Christs  
ake, to be receiued into his  
Kingdome.

If thou wilt not beleue this  
truth; I assure thee that the  
*Diuell*, which perswades thee  
now, that it is easie to attaine  
Heauen, will tell thee *hereafter*  
that it is the hardest busines in  
the world. If therefore thou art  
desirous to purchase *sound asu-*  
*rance* of saluation to thy Soule,  
and to goe the right and safe  
way to Heauen: get forthwith  
(like a wise *Virgin*) the *Oyle* of  
*Piety* in the *Lampe* of thy con-  
uersation: that thou maiest be in  
a *continuall readinesse* to meete  
the *Bridegroom*, whether hee  
commeth by Death, or by  
Iudgement. Which, that thou  
mayest the better doe, let this  
be thy *daily practice*.

Math. 25. 1,  
&c.

*How*



*How a private man must begin the Morning with Piety.*

W

a Primitia  
oris & cor-  
dis Deo offe-  
renda, Amb.  
in Psal. 119.

Exod. 27.  
20, 21.  
Exo. 36. 7.

Psal. 141. 2.

AS soone as euer thou awakest in the morning, keepe the doore of thy heart fast shut, that no *Earthly thought* may enter, before that *God* be come in first: and let *him* (before all others) haue the a *first place* therein. So all euill thoughts either will not *dare* to come in: or shall the easier bee *kept out*: and the heart will more saour of *piety* and *godlinesse* all the day after. But if thy heart bee not (at thy first waking) filled with some meditations of *God* and his *Word*; and dressed like the *Lampe* in the *Tabernacle*, euery Morning and Euening, with the *Oyle* *Oline* of *Gods Word*; and perfumed with the sweete *incense* of *Prayer*: *Satan* will attempt to fill it with worldly *cares*,

res, or fleshly desires, so that  
it wil grow vnfit for the seruice  
of God, all the day after sending  
forth nothing, but the stench of  
corrupt and lying words, and of  
rash and blasphemous Oathes.

Begin therefore euery dayes  
worke, with Gods Word and  
Prayer. And offer vp vnto God  
upon the Altar of a <sup>a</sup> contrite  
heart, the <sup>b</sup> groanes of thy spirit,  
and the <sup>c</sup> calues of thy lips, as thy  
morning sacrifice, and the first  
fruits of the day: and as soone  
as thou awakest, say vnto him  
thus:

a Psal. 51.  
b Rom. 8.  
c Hos. 13. 2.

*A short Soliloquie, when one  
first wakes in the  
Morning.*

**M**Y soule waiteth on thee,  
O Lord, more then the  
Morning Watch watcheth for  
the Morning, O God, therefore  
bee mercifull vnto mee, and blesse  
mee, and cause thy face to shine  
upon

Psal. 130. 6.

psal. 67. 1.

upon mee: fill mee with thy mercy  
this morning, so shall I reioyce  
be glad all my dayes.

### Meditations for the Morning.

Then meditate,

1. **H**OW Almighty God  
can (in the Resur-  
rection) as easily raise vp thy bo-  
dy out of the Graue, from the  
 sleepe of Death; as hee hath this  
 Morning wakened thee in thy  
 Bed, out of the sleep of Nature.  
 At the dawning of which Re-  
 surrection day, Christ shall come  
 to be glorified in his Saints: and  
 every one of the bodies of the  
 thousands of his Saints (beeing  
 fashioned like vnto his glorious  
 body) shall shine as bright as the  
 Sun. Al the Angels shining like-  
 wise in their glory: the body  
 of Christ surpassing them all in  
 splendor and glory: and the God-  
 head

Psal. 99. 14.

2 Thes. 1. 10

Iude, v. 14.

Phil. 3. 21.

Mat. 13. 43.

and 17. 2.

Luke 9. 31.





Iob. 1. 10.

Psal. 121. 4.

Psal. 34. 7.

and 19. 11.

Gen. 32. 1, 2

2 Kin. 6. 16.

Luk. 22. 61,

62.

Ier. 20. 14.

Iob 3. 1.

Tir. 3. 15.

\* Gallo ca-

nente, suas

Latrocin-

qzist Insi-

as, &amp;c.

Ambr.

Hexam. lib.

5. cap. 14.

on, walketh about seeking to de-  
nourre thee) was vnto thee whi-  
lest thou slep'st, and wast in-  
able to helpethy selfe: and that  
thou knowest not what mis-  
chiefe hee would haue done to  
thee, had not God bedged thee  
and thine, with his euer-waking  
providence, & guarded thee with  
his holy and blessed Angels.

3. If thou hearest the Cocks

crow; remember Peter to imi-  
tate him: and call to minde that  
Cocks crowing sound of the last  
Trumpet, which shall wake  
thee from the dead. And con-  
sider in what case thou art, if it  
sounded now: and become  
such, as thou wouldest wish to  
be then: lest at that day thou  
wilt wish, that thou hadst ne-  
uer seene this: yea, curse the  
day of thy naturall birth, for  
want of beeing new borne by  
spirituall grace. \* When the  
Cocks crowes, the Thiefe de-  
spaires of his hope, and giues  
ouer

uer his nights enterprize: so  
the *Dinell* ceaseth to tempt or  
attempt any further, when he  
heares the devout Seule, wa-  
king her selfe with Morning  
prayer.

4. Remember, that Almighty  
God is about thy bed, and  
seeth thy down-lying, and thy  
waking, vnderstandeth thy  
thoughts, and is acquainted  
with all thy wayes. Remember  
likewise, that his *Holy Angels*,  
who guarded and watched o-  
uer thee all night, doe also be-  
hold how thou wakest and ri-  
sest. Doe all things therefore as  
in the awefull *presence* of God,  
and in the sight of his holy  
*Angels*.

Pf. 139. 2,3

Gen. 31. 55.  
& 22. 12.,  
Pf. 91. 5, 11.

Act. 12. 11.

5. As thou art putting on  
thyne apparell remember, that  
they were first given as cou-  
erings of shame, beeing the fil-  
thie effect of sinne: and that  
they are made but of the offalls  
and excrements of dead beasts:

M There-

Therefore whether thou respect the *stuffe*, or the first *instruction*, thou hast so little cause to be *proude* of them: that thou hast great cause to be humbled at the sight and wearing of them; seeing the *richest apparell* are but fine couers of the foulest shame. Meditate rather; that as thine apparel serues to *couer* thy shame, and to *fence* thy body from cold: so thou shouldest be as carefull to couer thy *Soule* with that *wedding Garment*, which is the *Righteousnesse* of *Christ*, and (because apprehended by our faith) called the *Righteousnesse* of the *Saints*: Lest, whilest we are richly *apparelled* in the sight of *man*, we be not found to walke *naked*, (so that all our filthinesse bee seene) in the sight of *God*. But that with his *righteousnesse* (as with a *Robe*) we may couer our selues from perpetuall shame: and shield our *soules*

Mat. 22. 11

Rom. 13. 14

1 Cor. 1. 30

Phil. 3. 9.

Apo. 19. 18

Eph. 4. 24.

Apo. 16. 15.

soules from that fiery cold that will procure infernal weeping, and gnashing of teeth. And with all consider, how blessed a people were our Nation; if euery silken suite did couer a sanctified soule. And yet a man would thinke, that on whom God bestowed most of these outward blessings; of them hee should receiue greatest inward thanks. But if it prooue otherwise; their reckoning will prooue the heauier in the day of their Accounts.

Mar. 22. 13.

Luk. 12. 48

Lam. 3. 23.

phil. 19. 5.

6. Consider, how Gods mercy is renewed vnto thee euery morning, in giuing thee (as it were) a new life: and in causing the Sunne, after his vaceffant race, to rise againe to giue thee light. Let not then his glorious light burne in vaine: but preuent rather (as oft as thou canst) the Sunnes rising, to giue God thanks; & kneeling down at thy bed-side, salute him at



Wisd. 15. 23. the day spring with some deuout *Intelucanum*, or Morning Soliloquie: containing an humble confession of thy sins, the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy selfe, and all that doe belong vnto thee.

*Brieffe directions how to read the Holy Scriptures, euery yeere ouer, with ease, profit, and reuerence.*

**B**Ut for as much, that as Faith is the soule; so reading and meditating of the Word of God, are the Parents of prayer: Therefore before thou prayest in the Morning, first, reade a Chapter in the Word of God, then meditate a while with thy selfe, how many excellent things thou canst remember out of it:

As

As first, what good counsels  
or exhortations, to good *workes*,  
and to *holy life*.

Secondly, what threatnings  
of *Iudgements*, against such and  
such sinne; and what fearefull  
examples of Gods punishment  
or vengeance, vpon such and  
such Sinners.

Thirdly, what blessings  
God *promiseth* to *Patience*, *Cha-*  
*stity*, *Mercy*, *Almesdeedes*, *Zeale*  
in his Service, *Charity*, *Faith*,  
and *trust in God*, and such like  
Christian vertues.

Fourthly, what gracious de-  
liverances God hath wrought:  
and what speciall blessings hee  
hath bestowed vpon them,  
who were his true and zealous  
seruants.

Fifthly, apply these things to  
thine own heart, and reade not  
these Chapters, as matters of  
*Historicall* discourse; but as if  
they were so many *Letters*  
or *Epistles* sent downe from

God out of heauen vnto thee:  
for whatsoever is written, is  
written for our learning, Rom.  
15.4.

Sixtly, reade them there-  
fore with that reuerence, as if  
God himfelfe stood by, and  
spake these words vnto thee,  
to excite thee to those vertues,  
to dissuade thee from those  
vices: assuring thy selfe, that if  
such finnes (as thou readeft  
there) bee found in thee with-  
out repentance, the like plagues  
will fall vpon thee: but if thou  
doest practise the like Piety and  
vertuous deedes, the like bles-  
sings shall come vnto thee and  
thine.

In a word apply all that thou  
readeft in holy Scripture, to  
one of these 2. heads chiefly;  
either to confirme thy faith, or  
to increase thy repentance: for  
as *Sustine & Abstine, beare and  
forbeare*, was the Epitome of  
a good Philosophers life: so

*Epicteti dict.*

*Crede*

*Credo & Resipisce, beleene and repent* is the whole summe of a true Christians profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soule, than *fine* read & run ouer without marking their scope or sense, or making any vse thereof to thine owne selfe. If in this manner thou shalt read three Chapters every day: *one in the Morning, another at Noone, and the third at Night*; (reading so many *Psalmes* instead of a Chapter, as our *Church Liturgy* appoints for Morning and Euening prayers) thou shalt read ouer all the *Canonical* Scripture in a yeere, except fixe Chapters, which thou maist adde to the *taske* of the last day of the yeere. The reading of the Bible in order, will helpe thee the better to vnderstand both the *Historie* and scope of the holy Scripture. And

\* In the Canonickall Bookes of the old Testament are 39. Chap. but distributing the 150. Psalmes into 60. parts, thou shalt find but 84. which being added to 260. (the number of the Chap. in the new Testament) will amount to 344. dividing which by three makes 114.6. (the number of the dayes of the yeere) there will remaine but sixe, which thou mayest dispose of as is prescribed.



Viginti  
 libros  
 Apocryphos vero  
 nihil habes  
 negotii: has  
 tantum studi-  
 ose meditare  
 Scripturas,  
 quas in Eccle-  
 sia consider  
 legimus.  
 Multo pri-  
 dentiores  
 & Religio-  
 res fuerunt  
 Apostoli, &  
 primi Epif-  
 copi veritatis  
 duces, qui no-  
 bis eas tradi-  
 derunt. Tu i-  
 gitur cum sis  
 filius Ecclesie  
 non transgre-  
 diaris illius  
 terminos. Ac  
 veteris Te-  
 stamenti (ut  
 dictum est)  
 viginti duos  
 meditare li-  
 bros.  
 Cyril. Hier.  
 Catechiz.

as for the *b Apocrypha*, being  
 but penned by *mans spirit*; thou  
 maiest reade them at thy plea-  
 sure: but belecue them so farre  
 as they agree with the Cano-  
 nicall Scripture, which is indi-  
 cated by the *Holy Ghost*.

But it may be thou wilt say,  
 that thy *businessse* will not admit  
 thee so much time, as to reade  
*euery Morning* a Chapter, &c.  
 O *Man*, remember that thy  
*life* is but *short*, and that *all this*  
*business* is but for the use of this  
*short life*: but *saluation or dem-*  
*nation is euerlasting*! Rise vp  
 therefore euery morning, by so  
*much time* the earlier: defraud  
 thy *foggy flesh* of so much *sleep*,  
 but robbe not thy *Soule* of her  
*foode*, nor God of his seruice:  
 and serue the *Almighty* due-  
 ly whilest thou hast time and  
*health*.

Having thus read thy Chap-  
 ter, as thou art about to pray,  
 remember, that *God is a God of*  
*c holinesse*,

*c* holinesse, whereof hee warneth vs by repeating so often, *d* *Be ye Holy: for I am Holy.* And when hee denoured with a sudden fire, *e* *Nadab and Abihu*, for offering vnto him incense, with *f* *strange fire*, (like those now a dayes who offer Prayers from hearts fraught with the fire of *lust and malice*) the Lord would giue no other reason of his *Iudgements* but this, *I will be sanctified in them that come neere mee.* As if he should haue said; If I cannot bee sanctified by *them* who are my seruants, in seruing me with that Holinesse that they should, I will bee sanctified on *them*, by confounding them with my iust Iudgements, which their lewdnes doth deserue. God therefore cannot abide any wilfull vncleanenesse, or filthinesse in them who serue him: insomuch that hee commanded the *Israellites* that when they were in *Campe*

M 5

against

*c* Exod. 20.

36.

*d* Leu. 21.

44. & 19.2.

and 20.7.

*e* 1. Pet. 2.5.

*f* Leu. 10.2.

Verse 3.

against their Enemies, they should digge a hole with a paddle, and couer their excrements: his reason is, For the Lord thy God walketh in the midst of the Campe, to deliuer thee, and to giue thine enemies before thee: therefore thy Host shall be holy, that he see no filthy thing in thee: and turne away from thee.

If he will haue men to bee so holy in time of Warre in the Field: how much more holiness expecteth he at our hands, in time of peace, in our houses? Therefore, saith Zophar in Iob: If thou prepare thine heart, and stretch out thine hands towards God to pray: if iniquity bee in thy hand, put it farre away, and let no wickednesse dwell in thy Tabernacles. For as Esay saith; If there bee any uncleannesse in our hands (that is, any sin whereof we haue not repented) though wee stretch out our hands vnto him,

Deut. 22. 13

14.

Iob 11. 23.

24.

Isa 2. 15.

him, and make many Prayers, the Lord will hide his eyes from vs, and will not heare our Prayers. Therefore before thou prayest, let God see that thy heart is sorrowfull for thy sinne: and that thy minde is *resolved* (thorow the assistance of his grace) to amend thy faults. And then hauing washed thy selfe, and adorned thy body with *apparel*, which becometh thy calling, and the Image of God; which thou bearest, shut thy chamber doore, and kneele downe at thy bed side, or some other conuenient place: and in reuerent manner lifting vp thy heart, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intention* of thy *soule*; offer vp vnto God from the Altar of a contrite heart; thy prayer as a Morning sacrifice, through the Mediation of Christ, in these; or the like words.

A



*A Prayer for the  
Morning.*

**O** Most mightie and glorious God, full of incomprehensible Power and Maieſty, whose glory the very *Heaven of Heavens* is not able to contain: look downe from heaven, vpon me thine vnworthy ſeruant, who here proſtrate my ſelfe at the *foot-ſtoole* of thy *Throne of Grace*. But looke vpon me, O Father, through the *merits and mediation* of *Jeſus Chriſt*, thy beloved Son, in whom onely thou art well pleaſed. For of my ſelfe I am not worthy to ſtand in thy preſence, or to ſpeake with mine *uncleane lips*, to ſo holy a God as thou art. For thou knoweſt that in *ſinne* I was conceived and borne, and that I haue liued euer ſince in iniquitie: ſo that I haue broken all thy Holy Com-

2 Kin. 8. 27.

Pſal. 132. 7.

Heb. 4. 16.

Dan. 9. 18.

Mat. 3. 17.

Iſa. 3. 5.

Pſal. 51. 5.

Commandements by sinfull  
motions, vncleane thoughts, euill  
words, and wicked workes: o-  
mitting many of those duties of  
Pietie which thou requirest for  
thy seruice, and committing ma-  
ny of those vices, which thou  
(vnder the penaltie of thy dis-  
pleasure) hast forbidden.

[Here thou mayest confesse  
vnto God thy secret sins, which  
doe most burthen thy consci-  
ence: with the circumstances  
of the time, place, person, and  
maner, how it was committed,  
saying, *But more especially, O  
Lord, I doe here with griefe of  
heart confesse vnto thee, &c.*]

And for these my sinnes, O  
Lord, I stand here guiltie of thy  
Curse, with all the miseries of  
this life, and everlasting tor-  
ments in *Hell fire*, when this  
wretched life is ended, if thou  
shouldst deale with me accor-  
ding to my deserts. Yea, Lord,  
I confesse, that it is thy mercy  
which

Gen. 6. 5.  
Mat. 25. 19.  
and 12. 34.  
Ps. 140. 1, 2.  
Dan. 9. 10.  
Dan. 9. 11.  
Leuit. 26.  
14, &c.

Deu. 17. 26.  
Dan. 9. 11.  
Gal. 3. 10.

Eld. 9. 13.

Lam. 3. 22.

Psal. 130. 3.

Psal. 5. 7.

Psal. 13. 5.

Psal. 140. 2.

Ezec. 36. 25

1 Ioh. 1. 9.

Gal. 2. 13.

which indureth for ever, and thy  
 compassion which neuer failes:  
 that is the cause that I have not  
 beene long agoe consumed. But  
 with thee, O Lord, there is mer-  
 cy, and plenteous redemption. In  
 the multitude therefore of thy  
 mercy, and confidence in Christs  
 merits, I intreat thy diuine Ma-  
 iestie, that thou wouldest not  
 enter into Iudgement with thy  
 Seruant, neither bee extreme,  
 to marke what I haue hitherto  
 done amisse: for if thou doest,  
 then no flesh can bee iustified in  
 thy sight; nor any liuing stand  
 in thy presence. But bee thou  
 mercifull vnto mee, and wash  
 away all the uncleannesse of my  
 sinne, with the merits of that  
 precious Blood, which Iesus  
 Christ hath shed for mee. And  
 seeing that hee hath borne the  
 burthen of that Curse, which  
 was due to my transgressions:  
 O Lord, deliuer mee from my  
 sins, and from all those Iudgements

ments which hang over my head, as due vnto me for them: And separate them *as far from thy presence, as the East is from the West*: bury them in the *buriall of Christ*; that they may neuer haue power to rise vp against me, to shame me in this life, or to condemne me in the *World* which is to come. And I beseech thee, O Lord, not only to wash away my finnes, with the blood of thine Immaculate *Lambe*; but also to purge my heart, by thy holy Spirit, from the drosse of my naturall corruption: that I may feele thy Spirit, more and more killing my sinne, in the power and *practise* thereof: so that I may with more freedome of *mind* and liberty of *wil*, serue thee the *euer-living God*, in *righteousnesse* and *holinesse*, this day: And giue mee grace, that by the direction and assistance of the same thy holy Spirit, I may perseuere, to be  
thy

Psal. 103. 12

Col 2. 12, 13  
Eph. 2. 3, 6.

Ioh. 1. 29.  
Psal. 51 7, 10

Gal. 4. 24,  
25.

Luk. 1. 74,  
75.



Mat. 24. 13.

thy faithfull and unfained seru-  
 uant vnto my liues end: that  
 when this *mortall life* is ended, I  
 may be made a partaker of *im-*  
*mortality*, and everlasting hap-  
 pineffe in thy Heavenly King-  
 dome. In the meane time, O  
 Lord, whilst it is thy blessed  
 will and pleasure, that I may  
 continue to spend and end that  
*small number* and remnant of  
 daies, which thou hast appoin-  
 ted for me to live in this *vale* of  
 misery: Teach me so to number  
 my dayes, that I may apply my  
 heart vnto wisdom: and as thou  
 doest adde dayes vnto my life;  
 so, good Lord, I beseech thee  
 adde *repentance* and *amend-*  
*ment* to my dayes; that as I  
 grow in years, so I may increafe  
 in *Grace* and fauour with thee,  
 and all thy people. And to this  
 end, giue vnto mee a supply of  
 all those graces, which thou  
 knowest to be wanting in mee,  
 and necessary for me, with an en-  
 crease

Psal. 90. 12.

crease of all those good gifts,  
wherewith thou hast alreadie  
endowed me: that so I may bee  
the better *enabled* to leade such  
a *godly life and honest conuersati-*  
*on*: as that thy name may there-  
by be glorified, others may take  
good example by me, and my  
*soule* may more cheerefully feed  
on the peace of a good consci-  
ence, and be more replenished  
with the ioy of the *Holy Ghost*.  
And here; O Lord, according  
to my bounden dutie, I giue  
thee most humble and heartie  
thanks for all those blessings,  
which of thy goodnesse thou  
hast bestowed vpon mee. And,  
namely, for that thou hast of  
thy free loue, according to thine  
eternal purpose *elect*ed me, before  
the foundation of the world was  
laide, vnto saluation in *Iesus*  
*Christ*: for that thou hast crea-  
red me after thine *owne Image*:  
& hast begun to restore that in  
me, which was lost in our first  
pa-

Rom. 14. 17

Eph. 1. 4.

Mat. 25. 24.

Gen. 9. 6.

Eph. 4. 24.

Col. 3. 10.

Parents : for that thou hast ef-  
 fectually called me by the wor-  
 king of thy Spirit, in the preach-  
 ing of thy Gospel, and the recei-  
 ving of thy Sacraments, to the  
 knowledge of thy saving grace  
 & obedience of thy blessed will:  
 for that thou hast bought and  
 redeemed me with the blood of  
 thine onely begotten Sonne, from  
 the torment of Hell, and thrall  
 of Satan: for that thou hast by  
 Faith in Christ, freely iustified  
 mee, who am by nature the  
 childe of wrath: for that thou  
 hast in good measure sanctified  
 mee by thy holy Spirit, and gi-  
 uest mee so large a time to re-  
 pent, together with the meanes  
 of Repentance. I thanke thee  
 likewise, good Lord, for my  
 life, health, wealth, food, rayment,  
 peace, prosperitie and plenty: and  
 for that thou hast preserved me  
 this night, from all perils and  
 dangers of Body and Soule, and  
 hast brought mee safe to the be-

beginning of this day. And as  
 thou hast now wakened my  
 body from sleepe: so I beseech  
 thee, waken my soule from sinne,  
 and carnall securitie: and as  
 thou hast caused the Light of  
 the day to shine in my bodily  
 eyes: so, good Lord, cause the  
 light of thy Word and Holy Spi-  
 rit, to illuminate my heart: and  
 give mee grace, as one of thy  
 children of Light, to walke in all  
 holy obedience before thy face  
 this day: and that I may ende-  
 avour to keepe faith and a cleere  
 conscience towards thee, and to-  
 ward all men, in all my thoughts,  
 words, and dealings. And so,  
 good Lord, blesse all my studies  
 and actions, which I shall take in  
 hand this day, as that they may  
 tend to thy glory, the good of o-  
 thers, and the comfort of mine  
 owne soule and conscience in  
 that day, when I shall make my  
 finall Accounts vnto thee for  
 them. Oh my God, keepe thy  
 servant,

Eph. 5. 13.

Luke 16. 8.  
 Phil. 2. 15.

Act. 24. 16.

2 Cor. 5. 10



Zach. 3. 2.

Psal. 34. 7.

Psal. 91. 11.

Phil. 31. 5.

Luk. 23. 46.

*servant, that I doe no euill vnto*  
*any man this day : and let it be*  
*thy blessed Will, not to suffer*  
*the Diuell, nor his wicked*  
*Angels, nor any of his euill men-*  
*bers, or my malicious enemies*  
*to haue any power to doe me*  
*any hurt or violence. But let*  
*the eye of thy holy providence*  
*watch ouer me, for good, and*  
*for euill : and commaund thy*  
*holy Angels to pitch their Tents*  
*round about me, for my defence*  
*and safety, in my going out and*  
*comming in, as thou hast pro-*  
*mised they should doe about*  
*them that feare thy name. For*  
*into thy hands, O Father, I do*  
*here commend my soule, and bo-*  
*dy, my actions, and all that cuer*  
*I haue, to be guided, defended,*  
*and protected by thee : being*  
*assured, that whatsoever thou*  
*takest into thy custody, can-*  
*not perish, nor suffer any hurt or*  
*harme. And if at any time this*  
*day, I shall through frailties for-*

thee; yet Lord, I beseech  
 thee, doe thou in *mercy* remem- Neh. 13. 31.  
 ber mee. And I pray not vnto  
 thee, O Father, for my selfe a-  
 lone, but I beseech thee also  
 be mercifull vnto thy whole  
 Church and chosen people,  
 wheresoeuer they liue vpon the  
 face of the earth. Defend them  
 from the rage and tyrannie of  
 the *Diuell*, the *World*, and *Anti-*  
*christ*. Giue thy Gospel a free  
 and a ioyfull passage thorow  
 the *World*, for the conuersion of  
 those, who belong to thine *E-*  
*lection* and *Kingdome*.

Bless the *Churches* and Ps. 51. 18, 19  
*Kingdomes* (wherein we liue) Isa. 39. 8.  
 with the continuance of *Peace*,  
*Justice*, and *true Religion*. De-  
 fend the **KINGS MAIESTIE**  
 from all his enemies, and grant  
 him a long life, in *health*, and all  
 happinesse, to reigne ouer vs.  
 Bless the *Prince PALATINE*  
 of *Rhine*, and the gracious  
**LADY ELIZABETH**,  
 his

his Wife. Increase in them all  
*Hereditary gifts*, and *Spiritual*  
*graces*, which may make them  
 fit for those places, for which  
 thou hast ordained them. Di-  
 rect all the *Nobilitie*, *Bishops*,  
 1 Tim. 2. 2. *Ministers*, and *Magistrates*  
 of this Church and Common-  
 wealth, to governe the *Com-*  
*mons in true Religion, Iustice, O-*  
*bedience*, and *tranquillity*. Bee  
 mercifull vnto all the Brethren  
 which feare thee, and call vpon  
 thy name. And comfort as ma-  
 ny among them as are sicke  
 and comfortlesse in body, or in  
 Iam. 5. 15. minde: especially, bee fauou-  
 rable to all such as suffer any  
 trouble or persecution for the  
 testimony of thy truth, and ho-  
 ly *Gospell*: And giue them a  
 gracious *deliuerance* out of all  
 their troubles, which way it  
 shall seeme best to thy *wisdom*:  
 Heb. 1. 13  
 1 Cor. 10. 13 for the glory of thy *Name*, the  
 2 Tim. 2. 9 further enlarging of the Truth,  
 2 Cor. 1. 5. and the more ample increase  
 &c. of

of their own comfort and consolation. Hasten thy comming, O blessed Saviour, and end these sinfull dayes. And giue me grace, that like a wise Virgin, I may be prepared with Oyle in my Lampe, to meeete thee the sweete Bride-groome of my Soule, at thy comming: whether it be by the day of death, or of Judgement: And then Lord Iesus, come when thou wilt: *enen Lord Iesus come quickly*. These, and all other Graces, which thou knowest needfull and necessary for me, this day and euermore, I humbly begge and craue at thy hands, O Father: giuing thee thy glory, in that forme of Prayer which CHRIST himselfe hath taught me to say vnto thee:

*Our Father which art in Heauen, Hallowed bee thy Name, &c.*

Mar. 25. 12  
&c.

Apo. 22. 20

Me.



*Meditations to stirre vs up  
to Morning Prayer.*

Heb. 13. 15,  
16.

**I**F when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to *omit* prayers, or els to *cut* them shorter: meditate that Prayer is thy *spiritual sacrifice*, wherewith God is well pleased: And therefore it is so displeasing to the *Devill*, and so irksome to thy *flesh*. Bend therefore thy *Affections* (will they, nill they) to so holy an exercise: assuring thy selfe, that it doth by so much the more please God, by how much the more it is vnpleasing to thy *flesh*.

Psal. 14. 4.  
Psal. 53. 4.

2. Forget not how the *holy Ghost* puts it downe as a speciall *note* of reprobates: *They call not upon the Lord: They call not upon GOD.* And when *Eliphaz* supposed that *Iob* had cast off

of the fauour of God, and that God had cast Iob out of his fauour; hee chargeth him that he restrained prayer before God, making that a sure note of the one, & a sufficient cause of the other. On the other side, that God hath promised, that *whoever shall call on his name, shall be saved*. It is certaine, that he who maketh no conscience of the duty of prayer, hath no grace of the holy Spirit in him. For the Spirit of grace and of prayer, are one: and therefore grace & prayer goe together. But hee that can from a penitent heart (morning and euening) pray vnto God: it is sure, that hee hath his *measure* of grace in this world: and hee shall haue his *portion* of glory in the life which is to come.

3. Remember, that as loathing of meate, and painefulnes of speaking, are two symptoms of a sicke body: so irksomenes of praying, when thou tal-

N

kest

Iob 15. 14.

Rom. 10. 13

Zach. 12. 10

kest with God, and carelesse  
in hearing, when God by his  
Word speaks vnto thee: are two  
sure signes of a sicke soule.

4. Call to minde the zealous  
devotion of the Christians in  
the *Primitive Church*: who  
spent many whole nights and  
vigils in watching and praying  
for the forgiveness of their sins;  
and that they might bee found  
readie at the comming of  
*Christ*. And how that *David*  
was not content to pray at *Mor-*  
*ning*, at *Evening*, and at *Noone*;  
but hee would also rise up at  
*Mid-night*, to pray vnto God.  
And if *Christ* did chide his  
Disciples, because they would  
not watch with him one houre  
in praying; what chiding doest  
thou deserue, who thinkest it  
too long to continue in Prayer  
but one quarter of an houre?  
If thou hast spent diuers houres  
in seeing a vaine Maske, or a  
Play; yea, whole dayes and  
nights

Pl. 55. 16, 17.

Pla. 115. 67.

Mat. 26. 40.

nights in carding and dicing, to please thy flesh; be ashamed to thinke a Prayer of a quarter of an houre long, to bee too long an exercise for the service of God.

5. Consider, that if the *Papists* in their blind superstition, doe in an unknowne, and therefore *unedifying* Tongue, (fit onely for the children of *my- sticall Babylon*) mutter over vp- on their *c Beades*, euery mor- ning & euening, so many scores of *Aue-Maries*, *Pater-Nosters*, and Idolatrous Prayers: how shall they, in their superstitious deuotion, rise vp in Iudgement against thee, professing thy selfe to bee a true Worshipper of Christ? If that thou thinkest these Prayers to bee too long a taske, being shorter for quan- titie then theirs, but farre more profitable for qualitie, tending onely to Gods glory, and thy good; and so compiled of

N 3

Scrip-

a 1 Cor. 14.

15. and 16.

26, 37.

b Gen. 11.

7, 9.

Apoc. 17. 5.

c A super- stition.

Qui filo in- fertis nume- rans sua

nummular

baccas.

Manr. Al.

phon. li. 4.



1. Ioh. 17. 3.

et Vox con-  
tinuata, non  
conciſa, et  
rupta, ut  
barratologia  
victur,  
Perkin. de  
vniſ. ration.  
conſ. ca. 10.

1. A. metā  
p. il. Ined.

Mat. 17. 4, 9  
Gen. 15. 11.

Scripture phrase, as that thou  
mayſt ſpeake to God as well in  
his owne holy words, as in thine  
owne native language. Bee  
ſhamed that *Papiſts* in their ſu-  
perſtitious worshipping of crea-  
tures, ſhould ſhew themſelves  
more deuout than thou, in the  
ſincere worshipping of the true  
and onely God. And indeede,  
a prayer in private deuotion,  
ſhould be one continued ſpeech,  
rather than many broken frag-  
ments. 6. Laſtly, when ſuch thoughts  
come into thy Head; either to  
keepe thee from Prayer, or to  
distract thee in praying: remem-  
ber that thoſe are the Fowles  
which the evil One ſends to de-  
uoure the good Seede, and the  
carkasses of thy ſpiritual Sacrifi-  
ces: but endeavour, with *A-*  
*braham* to drive them away. Yet  
notwithſtanding, if thou per-  
ceiueſt at ſome times, that thy  
ſpirits are dull, and thy mind not

open for Prayer, and holy deuoti-  
on: strice not too much for that  
time; but humbling thy selfe at  
the sense of thy infirmity and  
dunnes; knowing that God ac-  
cepteth the willing mind (though  
it bee oppressed with the heauy-  
nesse of a carnall flesh) endeavour the  
next time; on any remembrance, this  
Colours, by not doubting thy needs  
and for the time present, com-  
mend thy soule to God in this,  
or the like short Prayer.

Mat. 26. 41.

1 Cor. 8. 12.

Thy blood & death hath  
redeemed me from all iniquities  
and thou shalt be merciful to me  
thy sinners.

Most gracious God, and  
mercifull Father, I  
thinke ynworthy Ser-

uant, do here acknow-  
ledge, that as I haue beene  
borne in sinne, so I haue liued in  
iniquitie, and broken euery one  
of thy Commandements, in  
thought, word, and deedes,  
following the desires of mine

owne will, and *lusts* of my  
 flesh, not caring to bee gover-  
 ned by thy *Holie Word* and  
*Spirit*; and therefore I have  
 iustly deserved all shame and  
 miserie in this life, and euerla-  
 sting *condemnation* in *Hell-fire*,  
 if thou shouldest but deale with  
 mee, according to thy *Iustice*,  
 and my desert. Wherefore, O  
 Heavenly Father, I beseech  
 thee, (for thy Son Iesus Christ  
 his sake, and for the merits of  
 that bitter death & bloody pas-  
 sion, which I beleue thou hast  
 suffered for mee) that thou  
 wouldest pardon and forgive  
 vnto me all my sins, and deliuer  
 mee from the shame and venge-  
 ance, which is due vnto mee  
 for them. And send thy *Holy*  
*Spirit* into my heart, which  
 may assure mee, that thou art my  
 Father, and that I am thy child,  
 and that thou louest mee with  
 an vchangeable loue: and let  
 the same thy good Spirit leade  
 me

me in thy *crusb*, and *crucifie* in  
me more and more, all worldly  
and carnall *lusts*, that my sinne  
may more and more *dye* in mee:  
and that I may serue thee in *un-*  
*fained* righteousness and holi-  
nesse *this* day, and all the daies  
of my life: that when this mor-  
tall life is ended, I may (through  
thy mercy in *Christ*) bee made  
a partaker of euerlasting glo-  
ry in thy heavenly Kingdome.  
And here, O Lord, from the  
bottome of my heart, I thanke  
thee for all thy *blessings* which  
thou hast bestowed vpon my  
soule and body: for *electing* me  
in thy *loue*, *redeeming* mee by  
thy *Sonne*, *sanctifying* mee by  
thy *Spirit*, and *preseruing* mee  
from my *youth* vp, vntill this  
*present* day and houre, By thy  
most gracious *providence*.

I thanke thee most special-  
ly, for that thou hast defended  
mee *this Night*, from all perils  
and dangers, and hast brought



me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keepe mee this day from all euill, that may hurt me, and from falling to any *gross* *sinne* that should offend thee. Set thy feare before mine eyes, and let thy Spirit so rule my heart, that all that I shall *think*, *doe*, or *speake* this day, may tend to thy *glorie*, the good of others, and the peace of mine owne Conscience. And to this end I commend my selfe, and all my waies & actions, together with all that doe belong vnto me, vnto thy gracious *direction* and *protection*; praying thee to keepe both them and mee from all euill, and to giue a blessing to all our honest *labours* and *endeuours*. Defend thy whole *Church* from the tyrannie of the world, and of Antichrist. Preserve our gracious King from all conspiracies and treasons; grant him a long and prosperous Raigne  
over

ouer vs. **Blesse** the Prince **PALATINE** of **RHENE**, and the **veruous LADY ELIZABETH** ~~and~~ <sup>endewe</sup> them with thy grace, and defend them from all Euill. **Blesse** all our ~~Ministers~~ and ~~Magistrates~~ with those graces and gifts, which thou knowest ~~necessaries~~ for their places. Be fauourable to all that feare thee, and tremble at thy iudgements: comfort all those that are *sicke* and *confortlesse*. Lord, keepe me in a continuall readinesse, by *Faith* and *Repentance*, for my last end: that whether I liue or die, I may bee found thine owne, to thine eternall glory, and mine everlasting saluation, through *Iesus Christ* my onely Sauour. In whose blessed name I begge these mercies at thy hands, and giue vnto thee thy praise, and glory, in that Prayer, which hee hath *sanctified* with his owne lips, saying, *Our Father*

which art in heauen, &c.

Further meditations, to stir  
vs up to Prayer in the  
Morning.

**T**Hinke not any businesse, or  
haste (though neuer so  
great) a sufficient excuse to o-  
mit Prayer in the Morning, but  
meditate:

1. That the greater thy bu-  
sinesse is, by so much the more  
need thou hast to pray for Gods  
good speede and blessing thereon:  
seeing it is certaine but that no-  
thing can prosper without his  
blessing.

2. That many a man, when  
hee thought himselfe safe,  
hath beene soonest crossed; so  
mayest thou.

3. That many a man hath  
gone out of his doore, and ne-  
uer come in againe. Many a man  
who rose well and linely in the  
morning, hath beene scene a  
dead

Quem dies  
vidit veni-  
ens superbū,  
Hunc dies  
vidit fugi-  
entem,  
Senec.

dead man ere night. So may it befall thee. And if thou bee so carefull (before thou goest abroad) to drinke, to fence thy body from ill ayres; how much more carefull shouldest thou be to pray, to preserve thy soule from euill temptations?

4. That the time spent in prayer, ~~never~~ hindereth, but furthereth and prospereth a mans journey and businesse.

5. That in going abroad into the World, thou goest into a Forrest, full of vnknowne dangers: where thou shalt meete many bryers to teare thy good name: many snares to trap thy life, and many Hunters to deuoure thy soule. It is a field of pleasant grasse, but full of poysonous Serpents. Adurnture not therefore to goe naked, among these bryers, till thou hast praied Christ to claube thee with his righteousness: nor to passe thorough these snares and ambushments,

Nescis quid  
vesper serus  
verbas.  
Varro.



ments, till thou hast prayed for  
 Gods providence to be thy guide,  
 not to walke bare-foot thorow  
 this snake field; till, hauing thy  
 feet shod with the preparation of  
 the Gospell of Peace, thou hast  
 prayed to haue still the brazen  
 Serpent in the eyes of thy faith;  
 that so if thou come st not home  
 halier; thou maiest be sure not  
 to returne worser, then when  
 thou wentest out of doore.

Therefore, though thy haste  
 bee neuer so much, or the busi-  
 nesse neuer so great; yet go not  
 about it, nor out of thy doores,  
 till thou hast at least vsed this  
 or the like short Prayer:

*A briefe Prayer for the  
 Morning.*

**O** Mercifull Father, for  
 Iesus Christ his sake,  
 I beseech thee, for-  
 giue me all my known  
 & secret sins, which in thought,  
 word,

word, or deede, I haue committed against thy Diuine Ma-  
iestie: And deliuer mee from  
all those *iudgements* which are  
due vnto me for them; and *san-*  
*ctifie* my heart with thy Holy  
*Spirit*, that I may hence-forth  
leade a more *godly* and *religious*  
life. And here (O Lord) I praise  
thy holy Name, for that thou  
hast refreshed mee this night  
with moderate sleep and rest. I  
beseech thee likewise, defend  
mee this day from *all perils* and  
*dangers* of body and soule. And  
to this end, I commend my  
selfe, and *all my actions*, vnto thy  
blessed protection and govern-  
ment: beseeching thee, that  
whether I liue or die, I may liue  
and die to thy glory, and the  
saluation of my poore soule,  
which thou hast bought with  
thy precious blood. Bless me  
therefore, O Lord in my *going*  
out, and *coming in* and grant  
that whatsoeuer I shall *thinke*,  
*speake*.

speake, or take in hand this day,  
 may tend to the glory of thy  
 Name, the good of others, and  
 the comfort of mine owne con-  
 science; when I shall come to  
 make before thee my last Ac-  
 counts. Grant this, O heavenly  
 Father, For Iesus Christ thy  
 Sonnes sake: in whose blessed  
 Name I giue thee thy glory, and  
 beg at thy hands all other gra-  
 ces, which thou seest to bee  
 needfull for mee this day and  
 ever, in that prayer which  
 Christ himselfe hath taught me,  
 saying: *Our Father which art in hea-*

*uen, &c.*

*Meditations, directing a Chri-  
 stian, how he may walke, all  
 the day with God like*

*Enoch.*

Th:

**H**Auing thus begun, keepe  
 all the day after, as dili-  
 gent a watch as thou canst, over  
 all

all thy *thoughts, words and actions*, which thou mayst easily doe, by *craving the assistance of Gods holy Spirit*, and observing these few rules.

*First for thy thoughts.*

1. **B**E carefull to suppress e-  
very sin in the *first mo-*  
*tion*. Dash *b Babylons* children  
(whilest they are *young*) against  
the stones. Tread (betimes) the  
*6 Cockatrice* egge, lest it breake  
out into a *Serpent*. Let sinne be  
to thy heart a *stranger*, not a  
home-dweller. Take heede of  
falling oft into the same sinne,  
lest the *custome of sinning* d take  
away the *conscience of sinne*, and  
then shalt thou waxe so *impu-*  
*denly wicked*, that thou wilt  
neither *fear* God, nor *reuerence*

*Man.*

ad 12. Suffer not thy minde to  
feed it selfe upon any *imagina-*  
*tion*, which is either *unpossible*  
for

Rom. 8. 26.  
Phil. 2. 3.  
Prou. 27. 2.

a Eph. 4. 23  
Mat. 5. 18, 19  
b Psa. 137. 9

c Isa. 59. 3.  
I Sam. 14. 4.

d *Qui con-*  
*scientia cu-*  
*ram abici-*  
*unt, nec ho-*  
*mines reue-*  
*rentur, nec*  
*Deum.*

Prou. 6. 14.  
Zach. 8. 17.



forther to doe, or *impracticable*, if it bee done: but rather thinke of the worlds *vanitie*, to contemne it; of death, to expect it; of Judgement, to avoid it; of Hell, to escape it; and of Heaven, to desire it.

3. Desire not to fulfill thy minde in all things: but learne to deny thy selfe those desires (though neuer so pleasing to thy nature) which being attained, will draw either scandal on thy Religion, or hatred to thy Person. Consider in every thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine owne *miserie*, through *unbeliefe*, *selfe love*, and *wilfull breaches* of Gods Law: and the *necessitie* of Gods *mercy*, through the merits of Christs passion, to bee such: that if thou wert demanded, *What is the vilest Creature vpon earth?* thy Conscience may answer, *Admire*

thy selfe, by reason of my great  
 finnes: And that if on the other  
 side thou wert asked, What thou  
 esteamest to bee the most precious  
 thing in the world? Thy heart  
 might answer, One droppe of  
 Christs blood, to wash away my  
 finnes. And as thou tenderest the  
 saluation of thy soule, be not  
 in any wise full of filthinesse. For true  
 faith, and the purpose of sinning,  
 can neuer stand together.

5. Approoue thy selfe to be  
 a true seruant of Christ, not on-  
 ly in thy generall calling, as in  
 the frequent vse of the Word,  
 and Sacraments: but also in  
 thy particular, in making con-  
 science to eschew euery knowne  
 sinne, and to obey God in euery  
 one of his Commandements:  
 like Iosias, who turned to God  
 with all his heart, according to all  
 the Law of Moses: And Zachary  
 and Elizabeth, who walked in all  
 the Commandements of God with-  
 out reproofe. But if at any time  
 through

1. Reg. 12. 35  
 Luk. 1. 16.  
 1. Reg. 12. 35  
 Luk. 1. 16.  
 1. Reg. 12. 35  
 Luk. 1. 16.

through frailtie, thou slipped into any sinne, lye not in it, but speedily rise out of it by vaine repentance; praying for pardon, till thy conscience be pacified, thy hatred of sinne increased, and thy proesse of amendment confirmed.

6. Beware of affecting popularitie by adulation: the end neuer prooues good. And though attained by due desert; yet manage it wisely, lest it prooue more dangerous then cōtempt. For, States desire but to keepe downe whom they contemne for their vnworthinesse: but to cut off, whom they enuy for their greatnesse. Hee therefore is truly prudent (who considering the promises) neither affecteth, nor neglecteth popularitie. But in any wise take heede of harbouring a discontented minde, for it may worke thee more woe, then thou art aware of. It is a speciall mercy, in the

i Socrates  
in for. m. e.  
gressus,

Quam mul-  
tis ego (in-  
quis) no-  
ue-  
gec?

Non est ergo  
pauper qui  
caret, sed  
qui egit.

multitude of so many blessings,  
as thou doest enioy, to haue  
some crosses. God giues thee ma-  
ny blessings; lest through want  
(being his childe) thou shouldest  
despaire: and hee sends thee  
some crosses, lest by too much  
prosperitie (playing the foole)  
thou shouldest presume. Many  
who haue mounted to great  
dignities, would haue contented  
themselues with a meaner: had  
they knowne their great dan-  
gers: And therefore Competencie  
rather then Eminencie.  
And in all thy will, haue euer an  
eye to Gods will, lest thy selfe-  
action turnes to thine owne de-  
struction. Happy the man, who  
in his short life is least knowne  
of the world, so that hee doth  
truly know God, and himselfe!  
Whatsoeuer crosse therefore  
thou hast to discontent thee; re-  
member, that it is lesse then thy  
sins haue deserved. Come there-  
fore Christ thy chiefest ioy,  
and

Æd. m. T. I.  
a Dimidium  
plu. toto,  
Hæliod.  
b Ferunt  
summos ful-  
mina montes  
Hor. Tangunt  
magnos vis-  
tia fatis de-  
os. Ouid.  
Adi. Sæmæ.  
Qui notus  
nimis omni-  
bus, ignotus  
moritur sibi,  
Senec.



1 Tim. 6. 7,  
8, 9.

Infamie  
dammendi  
sunt, quibus  
multa tam  
anxietate  
gerunt, ut  
quum sit  
tam paucis  
opus. Vltim  
L. 10. 20

Pro 10. 8, 9.  
Pauca sunt  
quibus  
Claud.

and sinne, thy greatesse grieffe  
estimate no more, to the waite of  
Grace; nor any losse, to the losse  
of Gods fauour; and yett the  
discontentment is for it burneth  
meane; shall the lesse perpe-  
tuate in inward minde. And as oft  
as Satan shall offer any motion  
of discontentment to thy mind,  
remember Saint Pauls admoni-  
tion; like broght nothing into  
this World; and it is certaine,  
that wee can verry nothing out.  
And hauing food and rayment,  
let vs be therewith content. But  
they that will be rich, shall into  
tentation, and as snare, and into  
many foolish and hurtfull lusts,  
which drowneth many in destruc-  
tion, and perdition. I praye there-  
fore with wise Arguall: O Lord,  
keepe mee neyther pouerty nor ri-  
ches, feede mee with foodes conueni-  
ent for me, lest I bee too full, and  
deny thee. And say, What is the  
Lord? and say, I bee poore, and  
steale, and sake the Name of

my Giddin vaine. INT GOD HISO VIAN

7. Bestow no more thought  
vpon *Worlly things*, than thou  
needs must, for the discharge of  
thy place and the maintenance  
of thine estate: but still let thy  
care bee greater for a *Heavenly*  
than earthly things: & be more  
griened for a *disbavair* done to  
God, than for an *iniury* offered  
to thy selfe. But if any private  
iniurie bee offered vnto thee,  
beare it, as a Christian, with pa-  
tience. Neuer was an innocent  
man wronged, but if *patiently* he  
bare his *croffe*, hee *overcame* in  
the end. But thy good name in  
the meane while is wounded:  
beare that also with patience:  
For he that at the last day will  
give thy *body* a resurrection, will  
as sure in his good time, grant  
a resurrection to thy *good name*.  
If impatiently thou frettest and  
vexest at thy wrongs, the hurt  
which thou doest thy selfe, is  
more then that which thine ene-  
mie

1 Tim. 6. 8,

9.

Gen. 18. 10.

a Col. 3. 1, 2

Phil. 3. 20.

b Iosh. 7. 9.

Psa. 139. 21,

&c.

c Nobile

vincendi

genus est pa-

tientia: vin-

cis qui pati-

tur; si vis

vincere, dis-

ce pati. Opti-

ma iniurie

visio est ob-

livio; efficit

enim vt

animum cu-

ret, nec ma-

gis ledit,

quam si sa-

eta non esset.

2. d. m. T. 1

Gen. 18. 10.

2. Col. 3. 12.

Phil. 3. 20.

1. John. 2. 15.

Ps. 138. 21.

1. Cor. 13. 2.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

Jer. 11. 20.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

1. Tim. 2. 1.

Ne verbis  
quid scis o-  
stentes; sed  
rebus te o-  
stende scire.

me can doe vnto thee. Neither canst thou more reioyce him, than to heare that it thorowly vexeth thee. But if thou canst shew *Patience* on earth, G-O-D will shew himselfe iust from Heauen. Pray for him; for if thou bee a good man thy selfe, thou canst not but reioyce, if thou shouldest see thy worst enemy to become a good man too. But if hee still continueth in his *malice*, and increaseth in his mischief, giue thou thy selfe vnto Prayer, committing thy selfe, and commending thy cause vnto the Righteous Iudge of Heauen and Earth; saying with *Jeremie*; Lord of Hosts, that iudgeth righteously, and tryest the reins and the heart: vengeance is thine, and vnto thee haue I opened my cause. In the meane while, waite (with *Dauid*) on the Lord: Be of good courage, and he shall comfort thine heart.

8. The more others commend thee

thee for an excellent act, bee thou the more *humble* in thine owne thoughts. Affect not the vain praises of men; the blessed Virgin was troubled when shee was truly praised of an Angel. They shall be praised of Angels in heauen, who haue eschewed the praises of men on earth. Neither needest thou praise thy selfe: deale but vprightly, & others will doe that for thee. Bee not thou *curious* to know other mens *doings*, but rather be carefull that no man know any ill dealings by thee.

9. Esteeme no sin *little*, for the *Curse* of God is due to the least: and the least would haue damned thee, had not the Sonne of God dyed for thee. Bewaile therefore the misery of thine owne estate: and as occasion is ministred, *mourne* for the iniquitie of the *time*, pray to God to amend it, and bee not thou one of them that make it worse.

10. Lastly,

b Ps. 69. 18.

c Ezech. 9. 4.  
Ps. 69. 9, 10.  
Mark. 3. 5.



d Hen jugi-  
unt frano  
non remo-  
rante dies.

Psal. 90. 9,  
19, 15.

Non quam  
diu, sed quā  
bene.

e Fuit, non  
vixit, Sen.

Non refert  
quāta sit vi-

ta diuinitas,  
sed qua-

lis sit admi-  
nistratio

Viues.

Tota vita di-  
es unus, vt

mirum sit  
homines non

exsatiari is-  
dem toties

redeuntibus.

f Non potest  
præsentē diē

recte viue-  
re, qui se

non eam, quā  
se aliam

victurum  
esse cogitat.

10. Lastly, thinke often of  
the shortness of thy life, and  
certainty of death: and with ra-  
ther a good life, then a long. For  
as one day of *Man's* life is to  
bee preferred before the longest  
age of a *Stagge*, or *Rauen*: so  
one day spent religiously, is to  
be higher valued, then a man's  
whole life, that is consumed in  
prophanenesse.

Cast ouer therefore once e-  
very day, the number of thy  
dayes, by subtracting those that  
are past (as being vanished like  
yester-nights dreame) contra-  
cting them that are to come,  
(sith the one halfe must bee slepe  
out, the rest made vncomforta-  
ble, by the troubles of the *World*,  
thine owne sickenesse, and the  
death of friends) counting on-  
ly the present day thine, which  
spend, as if thou wert to spend  
no more.

Secondly, for thy words.

1. **R**emember, that thou must answer for euery idle word: that in *multiloquie* the wisest man shall over-shoot himselfe. Auoid therefore all tedious and idle talke, whereof seldome ariseth comfort, many times repentance: especially beware of rash answeres, when the tongue out-runs the mind. The word was thine whilest thou keptst it in: it is \* *another*s as soone as it is out. O the shame, when a mans owne tongue shall be produced a witnesse, to the confusion of his owne face!

Let then thy words bee few, but aduised: fore-thinke whether that which thou art to speake, be fit to be spoken: as firme no more, than what thou knowest to be true; and be rather *silent*, than speake to an ill or to no purpose.

O

2. Let

b Mar. 13. 36  
c Prov. 17. 17  
and 10. 19.

*Dixisse sapē  
pauit, ca-  
cuisse uerū  
nunquam.*

\* *Nescis uox  
missa reuerti.  
Quam peri-  
culosum illud  
Lingua quo  
uadit?*

*Nescit puen-  
ire da loqui,  
qui proferēda  
prius suo tra-  
didit examini  
Cassiod. lib. 4  
10. Epist. 4.  
d Iam. 1. 3  
Consultum est  
tacere quam  
idonee loqui.*

d 1. Pet. 2. 1.  
Psal. 3. 2.

*Si mendacem  
te norint, ne  
motibi credet  
etiamsi affir-  
mes per signa  
Arist.*

*O di tanquam  
amisturus.*

f Prou. 6. 30:

Act. 3. 17.

1. Tim. 1. 13.

g Psal. 59. 5.

Psal. 10. 7.

2. Let thy heart and tongue  
euer goe together in honesty and  
truth: hate & dissembling and  
lying in another, detest it in thy  
false, or God will detest thee  
for it: for hee hateth a lyer, and  
his Father the Death liker. And  
if once thou bee discovered to  
make no conscience of lying, no  
man will beleue thee when  
thou speakest a truth; but if  
thou louest truth, more credit  
will be given to thy word, than  
to a lyers oath. Great is the pos-  
session which Satan hath in  
those, who are so accustomed to  
lying, that they will lie, though  
they get nothing by it them-  
selves, nor are not compelled  
vnto it by others. Let not thine  
anger remaine, when thou seest  
the cause remoued: and euer  
distinguish twixt him that of-  
fendeth of infirmity (or against  
his will) and him who offendeth  
maliciously, and of set pur-  
pose: let the one haue pittie,  
the

the other *justice*.

3. Keepe thy *speech* as cleane from all *obscenitie*, as thou wouldest thy *meate* from *poyson*: and let thy *talke* be *gracious*, that hee that heares thee, may grow better by thee: and be euer, more earnest, when thou speakest of *Religion*, than when thou talkest of *worldly matters*.

If thou *perceivest* that thou hast *erred*, *persevere* not in thine *error*: reioyce to finde the *truth*, and *magnifie* it. Studie therefore three things especially: to *vnderstand well*, to *say well*, and to *doe well*.

And when thou meetest with *Gods children*, bee sure to make some holy aduantage by them: learne of them, *all* the good that thou *canst*, and communicate with them, *all* the good things that thou *knowest*. The more good thou *teachest others*, the more will God still *k* minister vnto thee. For, as the

h Eph. 4.29.  
Psal. 1.2.

Prou 31.36

Pit est, alios  
reddere pios.

Psal. 139.21.

Psal. 69.9

Si verum audi-  
as, silentio  
protinus reme-  
rere, illig, tan-  
quam d. n. na  
rei assurgito.

Si verum audi-  
as, silentio  
protinus reme-  
rere, illig, tan-  
quam d. n. na  
rei assurgito.

k Mark 4.24

25



12. King. 4. 3

m Eccle. 3. 7  
Luke 3. 19.

*Arcanum ti-  
bi creditum  
fidelius custo-  
di quam de-  
positam pecu-  
niam.*

gists of men, by much vsing, doe  
perish and decrease : so the gifts  
of God, by much vsing, doe the  
more grow and encrease ; like the  
widowes pitcher of oyle, which  
the more it powred to fill other  
vessells, the more it was still re-  
plenished in it selfe.

4. Beware that you beleue  
not all that is told you, and that  
you tel not <sup>m</sup> all that you heare :  
for if you do, you shall not long  
enjoy true friends, nor euer  
want great troubles. Therefore  
in accusations, bee first assured  
of the truth, then censure. And  
as thou tendrest the reputation  
of an honest heart, neuer let  
malice in hatred, make thee  
to reueale, that which loue in  
friendship, bound thee a long  
time to conceale. But for feare  
of such after-claps, obserue two  
things.

First, though thou hast many  
acquaintance ; yet make not  
any thy familiar friend, but hee  
that

that truly \* feares God : Such a  
one thou neuer needest to feare :  
For though you should in *some*  
*particulars* fall out , yet Chri-  
stian lone , the *maine* ground of  
your friendship , will neuer fall  
away , and the *feare of God* will  
neuer suffer him to doe thee  
any villany.

\* Vera ami-  
ciis tantum-  
mole inter  
bonos.  
Mali nec in-  
ter se ami-  
sunt, nec cum  
bonis.

Secondly, doe nothing in the  
sight of a *cuill friend*, for which  
thou canst not be *safe*, vnlesse it  
bee concealed : nor anything,  
for which (if *inst* cause be offe-  
red ) thou needest feare him, if  
he proues thine *unjust* enemy.  
If thou hast done any thing  
amisse , aske God forgiuencesse,  
and perswade thy selfe , rather  
than *thy friend*, to keepe thine  
owne counsell. For be assured,  
that what friendship soeuer is  
grounded vpon any other *cause*  
than true Religion ; if euer  
that *cause faile*, the friendship  
falleth off : And the rather;  
because that as God breedes

Ciulem ami-  
cum sic habo-  
as, v: putes  
posse inima-  
cum fieri.

Quod taceri  
vis, prius ipse  
taceas.

Bellum non  
est hominum  
sed ( quod  
verbu sonat )  
belluarum &  
vitijs non ho-  
minibus ge-  
rendum.

Ephes 5.4.  
Psal. 15.3.

*Erridere pium  
a. f. u. impium  
monare: ho-  
norem, inhu-  
manum.*

*Nemo vide-  
tur sibi tam  
vili, ut irri-  
deretur.*

Phil. 4.4.

among men, *Truth, Peace, and Amity*, that wee should liue to doe one another good: so the *Devill* daily soweth falshood, *discord*, and enmitie, to cause (if hee can) the dearest friends to deuoure one another.

5. Make not a iest of another mans infirmitie: remember thine owne. Abhorre the frothy wit of a filthy nature, whose *braines* hauing once conceived an odde scoffe, his mind rascals (as a woman with child) till he be deliuered of it. Yea hee had rather lose his *best friend*, than his *worst iest*. But if thou be disposed to be *merrie*, haue a speciall care to three things:

First, that thy mirth bee not against *Religion*.

Secondly, that it bee not against *Charitie*.

Thirdly, that it bee not against *Chastitie*: and then be as *merrie* as thou canst, *onely* in the *Lord*.

6. Reioyce not at the fall of  
 thine *Enemie*, for thou knowest  
 not what shall bee in the manner  
 of thine *owne* end. But be more  
 glad to see the *worst* mans a-  
 mendment, than his punishment.  
 Hate no man, for feare lest  
 Christ loues him: who will not  
 take it well, that thou shouldest  
 hate whom he loveth. Christ  
 loved thee, when thou wast his  
*Enemie*: by the merits therefore  
 of his blood, he requireth thee,  
 for his sake to love thine *Enemie*.  
 Denie him (being a Chri-  
 stian) if thou darest. He asketh  
 but forgiveness for forgiveness.  
 The forgiveness of an hundred  
 pence, for the forgiveness of ten  
 thousand Talents: Thine three score  
 hundred thousand Crownes,  
 for ten Crownes: Pettie for-  
 giuenesse of Man, for the infi-  
 nite forgiveness of Almighty  
 God. Though thou thinkest  
 thine *Enemie* vnworthy to bee  
 forgiven: yet Christ is wor-  
 thy

Prou. 24. 17.

Valentia-  
 nus Imp.  
 Cum supplicio  
 moris aliquis  
 efficiendus es-  
 set, crebat se  
 malle ad vi-  
 tam. uoc. 2.  
 Crud. in ani-  
 mi: est alieni  
 malis gaudere  
 & non mise-  
 reris commu-  
 nem naturam  
 Rom. 5. 8. 10  
 Ephes. 2. 4.

Mat. 28. 24.

Luc. 19. 25.



Psal. 1. 19.  
*Recomendatio  
 utilitas est  
 diuina, nec  
 veritatis dam-  
 num diu  
 nocet.*

thy to bee obeyed.

7. When the glory of God, or good of thy neighbour doth require it; speake the truth, and feare not the face of Man. The frowne of a Prince may sometimes bee the fauour of God. Neither shall flatterie still hold in credit, nor truth alway continue in disgrace.

8. Euer thinke him a true friend, who tells thee secretly, & plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatters thee for fauor, or dares not displease thee for feare. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, bee it iust, bee it vniust; come it from the mouth of a friend, or of a foe; it neuer doth a wise man harme. For if it bee true, thou hast a warning to amend; if it bee false, thou hast a caueat what to auoide. So euery way it makes a wise man

*Reprehensio  
 semper vel  
 meliores vel  
 cautiorem  
 reddit.*

man better, or waryer. But if thou canst not endure to be reprehended; doe then nothing worthy of reprehension.

9. Speake not of God, but with feare and reuerence, and as in his sight and hearing. For seeing wee are not worthy to vse his holy Name in our *mouthes*: much lesse ought we to *abuse* it vainely in our *talke*. But ordinarily to vse it in *vaine*, *rash*, or *false* oathes, is an vndoubted signe of a soule, that neuer truly feared God. Pray therefore with *Dauid*, when thou art to speake in any matter that may moue passion: *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.*

10. Lastly, in *praising*, be discreet; in *saluting*, courteous; in *admonishing*, friendly; in *forgiving*, mercifull; in *promising*, faithfull; and bountifull in *recompensing* good seruice: making not the rewards of

*Si reprehendi  
f. vs agre, re-  
prehenda  
ne feceris.*

Leuit. 19. 22.  
Deut. 28. 58.  
Ecclef. 5 15.  
Psal 19. 22.  
*Qui facile in  
serijs iurat, in  
iocis iur. dis:  
qui in locis &  
in mendacio,  
Viues.*  
Psal. 141. 3.

a 1. Pet. 5. 12  
b Ro. 12. 10.  
\* *Affabilitas  
& comitas  
sunt nullas  
impendit, ami-  
citas tamen  
magnas con-  
glutinant ex-  
libita, dissol-  
unt praer-  
missa.*  
c 1 Theff. 5.  
26. 14.  
d 1. Theff. 3 1  
Leuit. 19. 17  
e Psal. 15. 4.  
Ezek. 12. 15  
f Dent. 15.  
13. 14.

vertue, the gifts of favour.

Thirdly, for thy Actions.

F

1. **D**Oe no euill, though thou mightest: for God will not suffer the *least* sinne (without bitter repentance) to escape unpunished. Leauē not vndone any *good* that thou canst. But doe nothing without a *calling*, nor any thing in thy *calling*, till thou haue first taken *counsell at Gods Word*, of the *lawfulnessse* thereof, and prayed for his blessing vpon thy endeavour; and then doe it in the name of God, with cheerfulnesse of heart, committing the successe vnto him; in whose power it is, to blesse with his *grace*, whatsoeuer businesse is intended to his glory.

2. When thou art *tempted* to doe an *euill* worke, remember that *Satan* is where his busines is. Let not the childe of God

Ps. 119. 101.  
1. Cor. 7. 2  
1. Sam. 30. 8.

1. Cor. 7. 5  
*Immune sem  
per occasione  
sua diabolus;*  
Greg.

bee the instrument of so base a  
 slave : hate the worke, if thou  
 abhorrest the author. Aske thy  
 conscience these two questions :  
*Would I have another to doe this*  
*unto mee ? What shall I answer*  
*Christ in the day of my accounts,*  
*if contrary to my knowledge and*  
*conscience, I shall doe this wic-*  
*kednesse, and sinne against him ?*  
 And remember with *Ioseph*,  
 that though *no man seeth*, yet  
 God seeth all. Fly therefore  
 (with *Ioseph*) from all sinnes,  
 as well those which are secret  
 in the sight of God, as those  
 that are manifest in the eyes of  
 men. For God, as hee is iust,  
 without speedy repentance, wil  
 bring thy secret sinnes, as hee  
 did *Dauids*, to the open light,  
 before all *Israel*, and before the  
 Sunne. Be therefore as much  
 afraid of secret sins, as of open  
 shame. And so avoid all in gene-  
 ral, as that thou doest not allow  
 to thy selfe any one particular,

Nath. 7. 12

Luke 16. 2.

2. Cor. 6. 2.

2. Cor. 5. 10.

Gen. 39. 9.

11. &amp;c.

2. Sam. 12. 12.

Luke 8. 17

and 12. 2.



Prou. 5. 8.  
and 6. 7.  
*Omnis peccandi occasio vitanda est, namque ut amas periculum, peribit in illo.*  
Eccles 3.

Indges 7. 27

or *darling* sinne, which the corruption of thy nature could best agree withall : For the craftie *Devill* can hold a mans soule as fast by *one*, as by *many* sins ; and faster by that *one* which doth please thee, than by all those which begin to bee *abominable* vnto thee. And as thou desirest to auoid a *sinne* : so bee carefull to shun the *occasion*.

3. In effecting good actions, which are within the compasse of thy *calling*, distrust not Gods providence, though thou see the *meanes* either wanting or *weake*. And if meanes doe offer themselves, bee sure that they bee *lawfull* : and hauing gotten lawfull meanes, take heed that thou relye not more vpon them than vpon God himselfe. Labor, in a lawfull calling, is Gods ordinary meanes, by which hee blesteth his children with outward things. Pray therefore for Gods *blissings* vpon his owne

*meanes*

meanes. In earthly businesse,  
beare an *heavenly* minde : doe  
thou thy best endeauour, and  
commit the whole successe to  
the *foye-ordaining* wisdoms of  
Almightie God. Neuer thinke  
to *thrive* by those meanes  
which God hath *accursed*. That  
will not in the end proue *gaine*,  
which is gotten with the *losse* of  
thy *soule*. In all therefore, both  
*actions* and *meanes*, endeauour  
with *Paul* to haue *alway* a cleere  
conscience towards God, and to-  
wards men.

Mat. 16. 26,

Hic mirus a-  
benicus est, nō  
conscire sibi,  
nulla palleſce-  
re culpa. Hor.  
A. 2. 4. 16.

Looke to your selues, what con-  
science yee haue.

For conscience shall damne, and  
conscience shall saue.

4. Loue all good things for  
Gods sake : but God for his own  
sake. Whilest thou holdest God  
thy friend, thou needst not feare  
who is thine *Enemie* : for either  
God will make thine *Enemie*  
to become thy *Friend*, or will  
bridle him that he cannot hurt  
thee,

Psal. 118. 67.  
Rom. 8. 31.  
Prou. 16. 7.  
Gē. 31. 4. &c.  
Gen. 31. 7.  
39. 43.  
Exod. 32. 25.  
Num. 14. 42.  
43. &c.

thee. No man is ouerthrowne by his Enemy, vntill he first his sinne haue preuailed ouer him, and God hath left him to himselfe. He that would therefore bee safe from the feare of his enemies, and lue still in the fauour of his God: let him re-  
 deeme the folly of the time past, with serious repentance: looke to the time present with Religious diligence, and take heed to the time to come, with carefull providence.

5. Giue euery man the honour due to his place, but honour a man more for his goodnesse than for his greatnesse. And of whomsoever thou hast receiued a benefit, vnto him (as God shall enable thee) remember to bee thankesfull. Acknowledge it louingly vnto men, and pray for him heartily vnto God, & count euery blessing receiued from God, as a pledge of his eternall loue, and a spur to a godly life.

6. Be

¶ 6. Be not proud for any *externall* worldly goods, nor for any *internall* spirituall gifts. Not for *externall* goods, because that as they came *late*ly, so they will *shortly* bee gone againe: their losse therefore is the lesse to be grieved at. Not for any *internall* gifts: for as God gaue them, so will hee likewise take them away: if (forgetting the Giuer) thou shalt abuse his gifts, to puffed vp thine heart with a pride of thine *owne* worth, and contemne *others*, for whose good almighty God bestowed these gifts vpon thee. Hast thou any *one* *vertue* that moues thee to bee *selfe-conceited*? thou hast *twentie* *vices* that may better vilifie thee in thine *owne* eyes.

Be the same in the sight of God, who beholds thy heart, that thou *seemest* to bee in the eyes of men, that see thy face. Content not thy selfe with an *outward* good name, when thy

*Tu recte vi-  
uas, curas esse  
quod audes,  
Hor Ep. d  
Quint.  
N. d. iunatio  
num nomen  
reclamante  
Conscientia*

Con-



Conscience shall inwardly tell thee it is vnderferued, and therefore none of thine. A *deserved good name* for any thing, but for *godlinesse*, lasts little, and is lesse worth. In all the holy Scriptures, I neuer read of an *Hypocrites* repentance: and no wonder; for whereas after *sin*, *conuerſion* is left as a meanes to *cure all other* sinners; what meanes remaines to *reconuer* him, who hath conuerted *conuerſion*, it ſelfe into ſinne? Woe therefore vnto the Soule that is not, and yet ſtill ſeemeth religious.

7. Marke the *fearfull ends* of notorious euill men, to abhorre their wicked actions; marke the *life* of the *godly*, that thou mayeſt imitate it, and his bleſſed *end*, that it may comfort thee. *Obeey* thy betters, *obſerue* the wiſe, *accompanie* the honeſt, and *loue* the Religious. And ſeeing the corrupt nature of man is prone to *Hypocriſie*, beware

Num. 33. 10.  
Pſal. 37. 35.  
36. 37.

beware that thou vse not the *Exercise* of Religion, as matters of *course and custome*, without *care and conscience*, to grow more holy and deuout thereby. Obserue therefore how by the continuall vse of Gods meanes, thou feelest thy speciall *corruptions* weakned, and thy *sanctification* more and more encreased : and make no more shew of holinesse *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart.

1. Cor. 1. 28.

Isa. 58. 5. 6.

Mat. 23. 27.

28.

Psal. 51. 50.

8. Endeauour to rule those who liue vnder thine *authoritie*, rather by *loue* than by *fear*: for to rule by *loue*, is *ease* and *safe*, but *tyrannie* is euer accompanied with *care* and *terror*. Oppression will force the oppressed to take *any advantage*, to shake off the yoke that they are *not able* to beare : neither will Gods *lustice* suffer the sway that is grounded on *Tyrannie*,  
long

a *Amas*  
impera, Blan-  
do vulata:  
imperio Ans.  
b *Quia* cerres,  
plus illis timor:  
sors illa Ty-  
rannus conue-  
nit, Claud.  
de iust. prou.

c1. Pet. 2. 13.

d Leu. 25. 55

Phil. 5. 16

1. Cor. 9. 5.

e St Pericles

quoties diala-

myde vindue-

ret, apud se

dicere consue-

rat, Attende

Pericles, quod

gestaturus es

impetium in

liberos Atho-

nienses: Plat

in Apophth.

Quantomagis

tu, quoties a u-

theritatem

exercitatus es

apud teipsum

dicere deberes

Memento ho-

mo, quod im-

petium geris

in liberos

Christianos,

a Qui statuit

aliquid parte

in audita al-

tera, aequum

licet statuerit

hanc aequum

fuit, Senec. in

Med.

long to continue. Remember that though by <sup>e humane</sup> ordinance they serue thee; yet by a more peculiar right they are Gods seruants. Yea, now being Christians; not as thy seruants, but <sup>about</sup> seruants; brethren beloned in the Lord. Rule therefore ouer Christians (being a Christian) in loue and mercy, like Christ thy Master.

9. Remember, that of all actions, none makes a Magistrate more like God (whose Vice-gerent he is) than in doing iustice iustly: For the due execution whereof:

First, haue euer an open eare to the <sup>most</sup> complaints of <sup>unjust</sup> dealings.

Secondly, so lend one eare to the <sup>accuser</sup>, as that thou keep the other for the <sup>accused</sup>; for hee that decreeth for either part, before both bee heard, the decree may be <sup>just</sup>, but himselfe is <sup>unjust</sup>.

Thirdly,

Thirdly, in hearing both parts, encline not to the right hand of *affection*, or to the left of *hated*: as to beleue arguments of *perswasion* for a friend, before arguments *concluding* for a foe.

Fourthly, deny no Iustice, which is *Regia mensura*, to the meanest Subiect: but let the cause of the *poore* and *needie*, come in equall ballance with the Rich and Mightie. If thou perceiuest on the one side in a cause, the *high Hills* of *cunning* *aduantage*, *powerfull* *combrinati-*  
*on*, and *violent* *prosecution*: and on the other side, the *low Vallies* of *pouertie*, *simplicitie*, and *deso-*  
*lation*: prepare thy way (as God doth) to iudgement, by *k raising* *Vallies*, and *taking downe Hills*, equall *inequalitie*: that so thou mayest lay the *foundation* of thy sentence vpon an *even ground*. In matters of *right* and *wrong*, *twixt* *partie* and *partie*,  
let

Iudicious  
Sir Fr. Ba-  
cons *Essaies*  
of *Iudica-*  
*ture*.

k Luk. 3. 4-5.

Isay 40. 3-4.



\* 2.Chro.19  
10.

Deut.27.17.

Abak.3.1.

\* *Malus ut  
pereat unus,  
quam unitas.  
a Ense rescin-  
dendum, ne  
perficere  
debeat.*

let thy conscience bee carefull,  
rather \* *Ius dicere*, to pronounce  
the Law that is made, *Secun-  
dum allegata & probata*; rather  
than *Ius dare*, to make a Law  
of thine owne, vpon the autho-  
ritie of *Sic volo, sic iubeo*, fearing  
that fearefull malediction: *Cur-  
sed bee hee that remooueth his  
Neighbours Land-marke*. in tri-  
alls of *life and death*, let Iudges  
like *Elohim*, in *Iustice*, remem-  
ber mercy; and so cast the seuer  
eye of *Iustice* vpon the *fact*, as  
that they looke with the *pitsfull*  
eye of *Mercie* vpon the *Malo-  
factor*, wresting the fauour of  
*Law*, to the fauour of *Life*,  
where *Grace* promiset<sup>h</sup> amend-  
ment: but if *Iustice* requi-  
reth that \* *one*, rather than  
*unitie* must perish, and that a  
*rotten member* must be \* cut off,  
to saue the *whole bodie* from  
putrifying; *fiat Iustitia*. But  
whilest thou art pronouncing  
the *Sentence* of Iudgement on  
another.

another, remember that thine own iudgement hangs over thine head. In al causes therefore iudge aright, for thou shalt be sure to finde a righteous Iudge, before whom thou must shortly appeare to be iudged thy selfe; at what time thou mayest leaue to thy friend this for thine Epitaph:

*Nuper eram Index, iam Iudicis ante Tribunal*

*Subsistens, pauco indicor ipse modo.*

Many (I know not vpon what grounds) seeme to bee much agriued with the *Lawes* of the Land: but wiser Men may answer them with the Apostle, *Nos scimus bonam esse Legem, modo Index ea legitime utatur;* Wee know that the Law is good, if a man vse it lawfully. And hee shall bee vnto mee a righteous Iudge, whose heart neither corruption of bribes, feare of foes, nor fauour of friends, can withdraw from the conscionable practice

1. Tim. 1. 8.

1. Cor. 9. 11.

Obey of these Precepts. And to that rare and venerable Judge, I say with *Iehosaphat*: *Be of courage, and doe Iustice, and the Lord will be with the good.*

Prou. 21. 27.

Phil. 4. 8.

*Vita brevis o-  
pusq; multum  
operari pigri  
& urget Pa-  
ter familias.  
Rabb. A-  
pophtheg.  
Apoc. 1 2. 12*

James 5 9.

10. Lastly, make not an occupation of any recreation. The longest vse of pleasure is but short: but the paines of pleasure abused, are eternall. Vse therefore lawfull recreation, so farre forth, as it makes thee the fitter in body and mind, to doe more cheerfully the seruice of God, and the duties of thy calling. Thy worke is great, thy time is but short. And hee who will recompence euery man according to his workes, standeth at the doore. Thinke how much worke is behinde, how slow thou hast wrought in the time which is past; and what a reckoning thou shouldst make, if thy Master should cal thee this day to thine accounts. Be therefore carefull hence-foorth, to make the most

most advantage of thy short time that remains, as a man would of an old Lease, that were neere expiring; and when thou disposest to recreate thy selfe, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed in idlenesse, sports, playes, and toyish vanities; seeing the whole is but a short while, though it bee all spent in doing the best good that thou canst: for Man was not created for sports, playes, and recreation: but zealously to serue God in Religion, and consoionably to serue his Neighbour in his vocation, and by both to ascertain himselfe of eternall salvation. Esteeme therefore the losse of *time*, one of the greatest losses. Redeeme it carefully, to spend it wisely: that when that time commeth, that thou mayest bee no longer a Steward on Earth; thy Master may welcome

\* Nihil est aliud tempus quam vita, quam unusquisque tantum se amare profectur: quum rei nullius magis sit prodigus quam temporis.  
Ephes. 5. 16  
Luke 16. 2.  
Mark 25. 21.



welcome thee, with an *Engle  
bone serue*, and giue thee a bet-  
ter in heauen; where thou shalt  
ioyfully enjoy thy Masters ioyes  
for euermore.

*Meditations for the  
Euening.*

*At Euening, when thou prepa-  
rest thy selfe to take thy rest,  
meditate on these few  
points.*

Psalme 90.  
Iob. 14. 5.  
*Vine memet  
quam sis ani-  
breui, florat,*

1. **T**Hat seeing thy *dayes* are  
numbred, there is *one*  
more of thy number spent: and  
thou art *now* the neerer to thy  
end *by a day*.

2. Sit downe a while before  
thou goest to bed, and consider  
with thy selfe, what *memorable  
thing* thou hast *scene, heard, or  
read* that day, more than thou  
sawest, heardest, or knewest  
before,

before, and make thy *best* use of them; but especially, call to minde, what sinne thou hast committed that day against God or Man: and what good thou hast omitted: and humble thy selfe for both: If thou findest that thou hast done any goodnes, acknowledge it to be Gods grace, and giue him the glorie, and count that \* *day lost* wherein thou hast not done *some* good.

3. If by frailtie or strong tentation, thou shalt perceiue that thou hast committed any grieuous sinne or fault: *presume* not to sleepe, till thou haue vpon thy knees, made a *parti-*  
*cular reconciliation* with God in Christ for the same: both by confessing the fault; and by seruent praying for the pardon of the same. Thus making thy score euen with *Christ* euery night, thou shalt haue the *lesse* to account for, when  
P            thou

\* *Hic perdidit*  
*diem, Tit.*  
Vesp. A-  
pophthegm.  
*Nullus sine*  
*linea dies.*

thou art to make thy finall reckoning, before his Maiestie in the *Iudgement Day*.

Ephes. 4. 26.

non turpe est,  
veniam precari,  
turpe est.  
Deus aut hominem  
habere  
inimicum.

Mihi vindicta,  
dicit Dominus.  
Rom. 12. 19.

Non est tibi  
ius in seruum  
alienum in eo  
inconsuetum  
uum.

4. If thou haue saue ouer with any in the day, let not the Sunne goe downe in thine anger that night. If thy conscience tells thee that thou hast wronged him, acknowledge thine offence, and *entreate* him to forgive thee. If hee haue wronged thee, offer him *reconciliation*; and if hee will not be reconciled, yet do thou from thy heart forgive him, *Math. 5. 23*. But in any case presume not to bee thine owne *reuenger*: For in so doing, thou doest God a *double injury*: First, in offering to take his *Sword of Iustice* out of his hand, as though he were not *just*: having reserved the *execution of vengeance* to himselfe. Secondly, in *usurping authoritie* over his seruant, without *referring* the cause to his hearing, and *cen- sure*, being his, and thy Masse.

Be

Besides, thou art too partiall to  
bee a Reuenger. For if thou bee  
to execute reuenge on thy selfe,  
thou wilt doe it too lightly; if  
on thy Enemy, too heauily. It  
belongeth therefore to God  
to reuenge; to thee to for-  
giue.

And in testimonie that thou  
hast freely forgiven him, pray  
vnto God for the *forgiveness* of  
his fault, and the amendment  
of his life: and the next time  
that occasion is offered, (and it  
lies in thy power) doe him good;  
and reioyce in doing it: for hee  
that doth good to his Enemies,  
shewes himselfe the Childe of  
God, and his reward is with  
God his Father.

5. Use not sleepe as a meanes  
to satisfie to foggie larknesse  
of thy flesh: but as a medicine  
to refresh thy tyred senses and  
members: *Sufficient* sleepe  
quickneth the *minde*, and reui-  
ueth the *bodie*: but *immoderate*



leepe *dulleth* the one, and *fat-  
neth* the other.

6. Remember that *many* goe to bed, and neuer rise againe, till they bee *wakned* and *raised* up by the fearefull sound of the *last Trumpet*. But hee that *slee-  
peth* and *wakeneth* with Prayer, *sleepeeth* and *wakeneth* with *Christ*. If therefore thou desirest to *sleepe securely*, and *safely*, yeelde vp thy selfe into the hands of God, whilest thou art waking: and so goe to bed with a reuerence of Gods *Maiestie*, and consideration of thine own *miserie*, which thou mayest imprint in thy heart in some measure, by these meanes, and the like meditations.

Reade a Chapter in the same order, as was prescribed in the morning: and when thou hast done, kneele downe on both thy knees at thy bed-side, or some other conuenient place in thy Chamber, and lifting

vp thy heart, thine eyes and hands, to thy Heavenly Father, in the name and mediation of his Holy Sonne Iesus; pray vnto him, if thou haue the gift of Prayer.

1. Confessing thy finnes, especially those which thou hast committed that day.

2. Crauing most earnestly (for Christ his sake) pardon and forgiveness for them.

3. Requesting the assistance of his Holy Spirit for amendment of life.

4. In giuing thanks for benefits receiued, especially for thy preservation that day.

5. Praying for rest and protection that night.

6. Remembring the state of the Church, the King, and the Royall Posteritie, our Ministers and Magistrates, and all our Brethren visited or persecuted.

7. Lastly, commending thy

selfe and all thine, to his gracious custodie,  
 All which thou mayest doe  
 in these or the like words.

*A Prayer for the  
 Euening.*



Most gracious God,  
 and loving Father,  
 who art about my bed,  
 and knowest my down-  
 lying, and mine up-rising, and art  
 neere vnto all that call vpon thee,  
 in truth and sinceritie, I wretch-  
 ed sinner doe beseech thee, to  
 looke vpon me with the eyes of  
 thy mercie, and not to beholde  
 me as I am in my selfe: For then  
 thou shalt see but an vncleane  
 and defiled creature, concei-  
 ued in sinne, and living in iniqui-  
 tie: so that I am ashamed to lift  
 vp mine eyes to Heauen knowing  
 how grievously I haue sinned a-  
 gainst Heauen, and before thee:  
 For, O Lord, I haue transgressed  
 all

Psal. 139. 23.  
 Psal. 95. 18.

Psal. 51. 9.  
 Heb. 9. 6.  
 Luke 15. 18.

Dan. 6. 11.

all thy commandements and righteous Lawes, and onely through negligence and infirmitie, but often times through wilfull presumption, contrarie to my knowledge: yea, contrary to the motions of thy holy Spirit, reclaiming mee from them, so that I have wounded my conscience, and grieved thy holy spirit, by whom thou hast sealed mee to the day of redemption. Thou hast consecrated my soule and bodie, to bee the Temples of the Holy Ghost: I wretched sinner have defiled both, with all manner of pollution and uncleanness. My eyes in taking pleasure to behold vanity, mine Eares in hearing impure and unchaste speeches, my Tongue in leasing and evil speaking: my Hands are so full of impuritie, that I am ashamed to lift them vp vnto thee: and my Feet have carried me after mine owne waies: my Understanding and Reasoning, which

Ephes. 4. 30.

Psal. 119. 37.  
Isa. 6. 5.  
Isa. 1. 19.

Ro. 3. 15. 16.



Gen. 6. 5.

Psal. 40. 12.

Isa. 1. 6

2. Sam. 5. 23.

4. Joh. 3. 20.

are so quick in all earthly matters, are onely *blinde*, and *stupid* when I come to meditate or discourse of *spirituall* and *heavenly* thinges, my *Memorie*: which should bee the *treasurie* of all goodnesse, is not so apt to remember any thing, as those things which are *vile* and *vaine*. Yea, Lord, by wofull experience I finde, that naturally, all the *imaginations* of the *thoughts* of mine heart are onely *euill* continually. And these my *sinnes* are *more in number*, than the *haires* which growe upon mine head, and they haue growne ouer me like a lothsome *leprie*: that from the *crowne* of my head, to the *sole* of my *feete*, there remaines no part which they haue not infected. They make me seeme *vile* in mine owne eyes: how much more *abominable* must I then appear in thy sight? And the *custome* of *sinning* hath almost taken away the

con-

conscience of sin, and pulled vp-  
on me such dulnesse of sense, and  
hardnes of heart, that thy iudge-  
ments denounced against my  
sins, by the faithfull *Preachers*  
of thy Word, do not terrifie me  
to returne vnto thee by vnfay-  
ned *Repentances* for them. And  
if thou, *Lord*, shouldest but  
deale with mee, according to  
thy *Iustice*, and my desert, I  
should waterly bee confounded  
and condemned. But seeing that  
of thine infinite *mercie*, thou  
hast spared me so long, and still  
mayest for my *Repentance*: I  
humbly beseech thee, for the  
bitter *Death*, and bloudy *Pas-*  
*sions* sake, which *Iesus Christ*  
hath suffered for mee, that thou  
wouldest pardon, and forgive  
vnto mee all my sins and offen-  
ces, and open vnto mee that  
euer-streaming *Fountaine* of the  
blood of *Christ*, which thou hast  
promised to open vnder the  
*New Testament*, to the peni-

1 Cr. 20. 23.

Da Domine  
quod iubes. &  
in: quod vis,  
August.

Math. 28. 20  
John 16. 13.

rent of the house of *David*: that  
all my *sins* and vncleannes may  
be so bathed in his *bloud*, buried  
in his *death*, and hidde in his  
*wounds*: that they neuer bee  
more seene, to *shame* me in this  
life, or to *condemne* mee before  
thy *Indgement* Seate, in the  
World which is to come. And  
for as much, O Lord, as thou  
knowest, that it is not in *Man*  
to *turne* his *owne* heart, vnlasse  
thou *doest* first *giue* him *grace* to  
*conuert*: And seeing that it is  
as easie with thee to *make* mee  
righteous and holy, as to *bid*  
me to be such: O my God, *giue*  
me *grace* to *doe* what thou *com-*  
*mandest*, and then *command* what  
thou *wilt*, and thou shalt finde  
mee willing to *doe* thy blessed  
will. And to this end, *giue* vn-  
to mee thine *Holy Spirit*, which  
thou hast *promised* to *giue* (to  
the *worlds end*) vnto all thine *E-*  
*lect* people; and let the same thy  
*Holy spirit* *purge* my heart, *heale*  
my

my corruption, sanctifie my nature and consecrate my soule and bodie, that they may become the Temple of the Holy Ghost to serve thee in Righteousnesse and Holinesse, all the dayes of my life: That when by the direction and assistance of thy holy Spirit I shall finish my ourse in this short and transitorie life: I may cheerefully leave this world, and resigne my soule into thy Fatherly hands, in the assured confidence of enjoying everlasting life with thee, in thine Heauenly Kingdome; which thou hast prepared for thine elect Saints, who loue the Lord Iesus, and expect his appearing.

In the meane while, O Father, I beseech thee, let thy holy Spirit worke in mee such a serious repentance, as that I may with teares lament my sins past, with griefe of heart bee humbled for my sinnes present, and with all mine endeavour, resist the



Psal. 119. 18.

Psal 51. 15.

Psa. 39. 14.

the like filthie finnes in time to come. And let the same thy *holy Spirit* likewise keepe mee in the *unitie* of thy *Church*, leade mee in the *truth* of thy *Word*, & preserve mee, that I neuer swerue from the same, to *Poperie*, nor any other error or false worship. And let thy *Spirit* open mine *eyes* more, and more, to see the *wonderous things* of thy *Law*: and open my *lips*, that my mouth may daily defend thy *Truth*, and set forth thy *Praise*. Encrease in me those good gifts, which of thy *mercie* thou hast already bestowed vpon me, and give vnto mee a *patient* spirit, a *chaste* heart, a *contented* minde, *pure* affections, *wise* behauiour, and all other graces which thou feest to be necessarie for me: to gouerne my *heart* in thy feare, & to guide all my life in thy fauour: that whether I *live* or *die*, I may *live* & *die* vnto thee, who art my God and my Redeemer.

And

And here (O Lord) according as I am bound, I render vnto thee from the *Altar* of my humblest heart; all possible thanks, for all those blessings and benefices, which so graciously and plentifully thou hast bestowed vpon my soule and bodie, for this life, and for that which is to come: namely, for mine *Election, Creation, Redemption, Vocation, Iustification, Sanctification, and Preservation* from my child-hood vntill this present day and houre: and for the firme hope which thou hast given mee of my *Glorification*. Likewise for my *health, wealth, food, raiment, and prosperitie*: and more especially, for that thou hast defended me this day now past, from all perills and dangers, both of bodie and soule, furnishing me with all *necessarie* good thinges, that I stand in neede of. And as thou hast ordained the day for man to trauell in,

in, and the night for him to take  
 his rest: so I beseech thee, san-  
 ctify vnto mee this night's rest  
 and sleepe, that I may enioy the  
 same, as thy sweet blessing and  
 benefit: That so this dull and  
 wearied bodie of mine, being  
 refreshed with moderate sleepe  
 and rest, I may bee the better  
 enabled to walke before thee  
 doing all such good works, as  
 thou hast appointed: when it  
 shall please thee, by thy diuine  
 power to waken mee the next  
 morning. And whilst I sleepe  
 doest thou, O Lord, who art the  
 Keeper of Israel, that neuer slum-  
 brest, nor sleepest, watch ouer  
 mee in thy holy providence, to  
 protect mee from all danger, so  
 that neither the euill angells of  
 Satan, nor any wicked enemies  
 may haue any power to doe me  
 any harme, or euill. And to this  
 end, giue a charge vnto thy  
 Holy Angels, that they (at thine  
 appointment) may pitch their  
 tents

Psal. 121. 5.

Apoc. 12. 7

Psal. 34. 7.

soules round about mee, for my  
 defence and safetie: as thou  
 hast promised that they should  
 doe ~~about them~~ that feare thy  
 Name. And knowing that thy  
 Name is a strong Tower of de-  
 fence vnto ~~all those~~ that trust  
 therein; I here commend my  
 selfe (and all that do belong vn-  
 to me) vnto thy holy protection  
 and custodie. If it be thy bles-  
 sed Will to call for mee in my  
 sleepe: O Lord, for Christ his  
 sake, haue mercy vpon mee, and  
 receiue my soule into thy Hea-  
 uenly Kindome. And if it bee  
 thy blessed pleasure to adde  
 more dayes vnto my life: O  
 Lord, adde more amendment  
 vnto my dayes: and weane my  
 minde from the loue of the world,  
 and worldly vanities, and cause  
 mee more and more to settle my  
 conuersation on Heauen, and  
 Heauenly thinges. And perfect  
 daily in mee, that good worke,  
 which thou hast begun, to the  
 glorie

Prou. 18. 10.



*glorie of thy name, and the saluation of my sinfull soule.*

O Lord, I beseech thee likewise, save and defend from all euill and danger, thy whole Church, the **KING'S** Maiestie, the **QUEENE**, together with the **Prince PALATINE** of **RHENE**, and the religious *Princesse Elizabeth*, his Wife: keepe them all in the sinceritie of thy Truth, and prosper them in all grace and happines. Blesse the *Nobilitie*, *Ministers*, and *Magistrates* of these Churches and Kingdomes, each of them with those graces which are expedient for their place & calling. And bee thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kinde of *sickenesse*, *crosses*, or *calamitie*. Hasten, O Father, the comming of our *Lord Iesus Christ*. Make me euer mindfull of my *last end*, and of the *reckoning*

knowing, that I am to make vnto thee therein: and in the meane while, carefull, so to follow Christ in the regeneration during this life, as that with Christ I may haue a portion in the Resurrection of the iust; when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to bee requisite and necessarie for mee, I humbly begge and craue at thy hands, in the name and mediation of Iesus Christ thy Sonne, and in that forme of Prayer, which hee himselfe hath taught mee to say vnto thee, *Our Father, &c.*

Mat. 19. 28.

Luke 14. 14.

*Another shorter evening Prayer.*



Eternall God and heauenly Father, if I were not taught and assured by the promises of thy Gospell, and the

Luke 22. 61.

Luke 7. 47.

Luk. 18. 14.

Luke 5. 20.

Psal 103. 8.

Math. 11. 28

Ezech. 18.

21, 22. &amp;c.

Deut. 17. 16.

Gal. 3. 10.

the examples of *Peter*, *Magdalene*, the *Publican*, the *prodigall childe*, and many other penitent sinners, that thou art so full of *compassion*: and so readie to forgive the greatest sinners, who are *heaviest laden* with sinne, at what *time soeuer* they returne, vnto thee with penitent hearts, *lamenting* their sins, and *imploring* thy grace: I should *despaine* for mine owne finnes, and be *utterly discouraged*, from presuming to come vnto thy *presence*: considering the *hardnesse* of my heart, the *unrulinesse* of my affections, and the *uncleannesse* of my conuersation, by meanes whereof, I haue transgressed all thy *Lawes*, and deserved thy *curse*, which might cause my *body* to bee smitten with some *fearefull disease*, my *soule* to languish with the *death* of *sinne*, my good *name* to be *traded* with scandalous *proches*, and make mine *estate* li-

able

able to all manner of crosses and casualties. And I confesse, Lord, that thy *mercie* is the cause that I have not beene long agoe confounded. But, O my God, as thy mercy onely stayed thy iudgement from falling vpon mee hitherto; so I humbly beseech thee, in the bowels of the mercy of Iesus Christ,) in whom onely thou art well pleased) that thou wilt not deale with mee according to my deserts, but that thou wouldest freely and fully remit vnto me all my sins and transgressions: and that thou wouldest wash them cleane from me, with the vertue of that most precious blood, which thy Sonne Iesus Christ hath shed for mee. For he alone is the physician, and his blood onely is the medicine that can heale my sicknesse. And hee is the true brazen Serpent that can cure that poison; where with the fiery Serpents of my sins haue stung & poysoned my soule and

Lam. 3. 22.  
k Mal 3. 6.

Col. 3. 13.

Matth. 3. 17.  
Psal. 15. 7.  
Psal. 18. 4.

Hos. 13. 5.

Isa. x. 16, 28.

Mat. 9. 12.  
1. 16. 27.

Ioh. 3. 14.



Gal. 4. 5. 6.

1. Thes. 5. 23.

1. Pet. 5. 8.

and wounded soule. And giue mee, I beseech thee, thine holy Spirit, which may assure me of mine adoption, and that may confirme my faith, encrease my repentance, enlighten my understanding, purifie my heart, rectifie my will and affections, and so sanctifie me throughout, that my whole bodie, soule, and spirit may bee kept unblameable untill the glorious comming of my Lord Iesus Christ. And now, O Lord, I giue thee heartie thanks and praise, for that thou hast this day preserved me from all harmes and perills, notwithstanding all my finnes and ill desertis. And I beseech thee likewise defend mee this night from the roaring Lyon, which night and day seeketh to deuoure mee. Watch thou, O Lord, ouer mee this night, to keepe mee from his tentations and tyrannie: and let thy mercie shielde mee from his vnappeasable rage and

and malice. And to this end I commend my selfe into thy hand and protection: beseeching thee, O my Lord and God, not to suffer *Satan*, nor any of his euill *members*, to haue power to doe vnto mee any hurt or violence *this night*. And graunt, good Lord, that whether I *sleepe or wake*, *live or dye*, I *my sleepe, wake, live, and dye* vnto thee, and to the glorie of thy *Name*, and the Saluation of my *soule*. Lord, blesse and defend all thy chosen people euery where. Grant our *King* a long and happie reigne ouer vs Blesse the Prince PALATINE of RHENE, and the vertuous PRINCES ELIZABETH his Wife, together with all our Magistrates and Ministers: comfort them who are in miserie, neede, or sickenesse: Good Lord, giue me grace to be one of those *wise Virgins*, which may haue my heart pre-

Psal. 31. 5.

March 2. 92.

prepared like a *Lampe* furnished with the oyle of *Faith*, and light of good *Workes*, to meeete the *Lord Iesus*, the sweet *Bridegroom* of my soule, at his second and sudden *comming* in glory. Grant this, good *Father*, for *Christ Iesus* sake, my only *Sauioor* and *Mediatour*, in whose *Blessed Name*, and in whose owne words I call vpon thee, as hee hath taught mee: *Our Father which art in Heauen, &c.*

Afterwards say:

Thy grace, O *Lord Iesus Christ*, thy loue, O *heauenly Father*; thy comfort and consolation, O *holy and Blessed Spirit*, bee with mee, and dwell in my heart, this night, and evermore. Amen.

Then rising vp in a *holy* reverence, meditate as thou art putting off thy clothes.

Things to be meditated upon, as  
thou art putting off thy clothes,

1. **T**hat the day is coming  
when thou must bee as  
barely *unstript* of all that thou  
hast in the world, as thou art  
now of thy clothes: thou hast  
therefore here, but the use of  
all things, as a Steward for a  
time, and that vpon *Accounts*.  
While thou therefore art  
trusted with this Stewardship, be  
wise and faithfull.

2. When thou seest the bed,  
let it put thee in minde of thy  
grave, which is now the bed of  
Christ. For Christ by laying his  
holy body to rest three daies, &  
three nights in the grave hath  
sanctified, and (as it were) war-  
med it for the bodies of his  
Saints, to rest and sleepe in, til  
the morning of the Resurrecti-  
on: So that now, vnto the faith-  
full, death is but a sweete sleepe  
and

or dr. 11

*Nudus in  
hunc mun-  
dum veni,  
nudus quoque  
abibo.*

Luk. 16.3.

Matt. 24.2.

8. p. 129

Iob 17. 13.

*Ut somnia  
meritis sic  
lectus imago  
sepulchri.*

Math. 13. 40

1. Thess. 4. 14

Isa. 57. 2.



Iſa. 26. 20.

and the *grave* but Christs *bed*, where their bodies *rest & sleepe* in *peace*: vntill the ioyfull *morning* of the *Resurrection* day shall *dawne* vnto them.

Pſal. 4. 8.

Let therefore thy *bed-clothes* represent vnto thee the mould of the *Earth*, that shall couer thee: thy *sheetes*, thy *winding-sheete*: thy *sleepe*, thy *death*: thy *waking*, thy *resurrection*. And being laide downe in thy *bed*, when thou perceiuest *sleep* to approach: say, *I will lay mee downe and sleepe in peace*, for thou *Lord*, onely makest mee dwell in *safetie*.

Thus religiously opening euery *Morning* thy heart, and shutting it vp againe euery *Euening*, with the *Word of God*, and *prayer*, as it were, with a *locke and keye*: and so beginning the day with Gods *Worship*, continuing it in his *fear*: and ending it in his *fauour*, thou shalt be sure to finde the *blessing* of  
God

God vpon all thy dayes labours,  
and good endeauours: and a  
night thou mayest assure thy  
selfe, thou shalt sleepe safely, and  
sweetly in the armes of thy hea-  
uenly Fathers providence.

*Thus farre of the Pietie, which  
euery Christian, in priua e ought  
to practise euery day. Now fol-  
loweth that, which hee ( being a  
Houholder ) must practise pub-  
likely with his Familie.*

*Meditations for household  
Pietie.*

I. **I**F thou bee called to the  
gouernment of a family,  
thou must not hold it sufficient  
to serue God, and liue vpright-  
ly in thine owne person: vnlesse  
thou cause all vnder thy charge  
to doe the same with thee.  
For the performance of this  
dutie, God was so well pleased  
with Abraham, that hee would  
not hide from him his counsell.

Q

For

Gen. 18. 17.  
16

Gen. 4. 14.

Iosh. 24. 15.

Deut. 6. 7.

For said God ) I know him that  
hee will command his Sonnes and  
his Household after him, that they  
keepe the way of the Lord, to do  
righteousnesse and iudgement,  
that the Lord may bring vpon A-  
braham, that hee hath spoken  
vnto him. And Abraham had  
318. men-seruants, which were  
thus borne and catechized in  
his House; with whose helpe  
he rescued also his nephew Lot  
from the captiuitie of his ene-  
mies. And religiously-valiant  
Ioshua protesteth before all the  
people, that if they all would  
fall away from the true wor-  
ship of God, yet that hee and  
his House would serue the Lord.  
And God himselfe giues a spe-  
ciall charge to all House-hol-  
ders, that they doe instruct their  
Familie in his Word, and traine  
them vp in his feare and ser-  
uice. These words which I com-  
maund thee this day, shall bee in  
thy heart, and thou shalt whet  
them

them continually upon thy Chel-  
 dren, and shalt talk of them, when  
 thou art in thy House, and  
 as thou walkest by the way, and  
 when thou liest downe, and when  
 thou risest up, &c. Thou shalt  
 feare the Lord thy God and serue  
 him. David according to this  
 Law, had so ordered his family,  
 That no deceitfull person should  
 dwell in his House, but such as  
 would serue God, and walke in  
 his way. And Religious Hester  
 had taught her Maides to serue  
 God in fasting and prayer. And  
 (the more to further thy familie  
 in the zeale of Religion) settle  
 euery thy chiefest affection on  
 those whom thou shalt perceiue  
 to bee best addicted to true Re-  
 ligion. This also will turne to  
 their owne advantage in a dou-  
 ble respect. First, God will the  
 rather blesse and prosper the la-  
 bour and handie worke of such  
 godly seruants. For Laban per-  
 ceined, that God blessed him for

Psal. 101.6

Hest. 4.16.

Gen. 30.27.



Gen. 39.32.

Gen. 39.22.

23

*Jacobs sake: And Potiphar saw, that the Lord made all that Ioseph did, to prosper in his band: yea, when innocent Ioseph was cast into Prison, his Keeper saw that whatsoever he did, the Lord made it to prosper: and therefore the Keeper committed all the charge of the Prisoners into Iosephs hand. Secondly, the trulier a Man doth serue God, the faithfuller he will serue thee*

2. If euery *Honsholder* were thus carefull, according to his *datie*, to bring vp his Children and Familie, in the *seruice* and *fear* of God in his *owne* house, then the House of God should bee better filled, and the *Lords Table* more frequented euery *Sabbath* day; and the *Pastours* *publike* Preaching and labour, would take *more* effect than it doth. The *streetes* of townes and Cities would not abound with so many drunkards, swearers, whore-mongers, and prophane

scorners of true *Pietie and Religion*; *Westminster Hall* would not be so full of contentions wrangling suits, and v<sup>n</sup>christian debates; and the *prisons* would not bee *euery* Sessions so full of Theeues, Robbers, Traitors, and Murtherers. But (alas) most House-holders make not other vse of their *Servants*, than they doe of their *Beasts*. Whilest they may haue their *Bodies* to doe their seruice, they care not if their *Soules* serue the *Devill*. Yet the common complaint is; that *faithfull and good* seruants are *scarce* to bee found. True; but the reason is, because there are so many *prophane and irreligious Masters*: for, the example and instruction of a *Godly and Religious Master*, will make a good and faithfull *Servant*, as may witnesse the examples of *Abraham, Ioshua, David, Cornelius, &c.* who had good seruants, because they were *Religious*

Masters, such as were carefull  
to make their seruants Gods ser-  
uants, as moos to Iust of od ion

It is the chiefe labor and care  
of most men, to raise, and to  
advance their house; yet let them  
rise up early, and lye downe late,  
and eat the Bread of careful-  
nesse, all will be but in vaine, for  
except the Lord build a House,  
(that is, raise vp a Familie) they  
labour in vaine. For God hath  
sealed this, as an irrenocable de-  
cree, that hee will powre his wrath  
upon the Families that call not  
upon his Name: yea, God will  
take the Wicked, and plucke him  
out of his Tabernacle, and roote  
him out of the Land, &c. Yea,  
when his iniquities are full, hee  
will make the Land to spue out  
euery Canaanite. Religion then  
and the Service of God in a Fa-  
mily, is the best building, and  
surest entayling of House and  
Land, to a man and his posteritie:  
for the righteous Man shall in-  
berit

Psal. 127. 12

Ier. 10. 25.

Psal. 52.  
Gen. 15. 16

Leuit. 18. 25.

Psal. 37. 39

berit the Land, and dwell therein  
for ever.

As therefore if thou desirest  
to haue the *bleſſing* of God vpon  
thy ſelfe, and vpon thy *Fa-  
milie*, either before or after thy  
owne priuate deuotion, call e-  
uery morning all thy *Familie* to  
ſome *conuenient* roome; and  
firſt, either reade thy ſelfe vnto  
them a Chapter in the *Word* of  
God, or cauſe it to be reade di-  
ſtinctly by ſome other. If leaſure  
ſerue, thou mayeſt a *admoniſh*  
them of ſome *remarkable* good  
*notes*; and then kneeling downe  
with them in *reuerent* ſort, as  
is before deſcribed, pray with  
them in this manner:

*Morning prayer for a  
Familie.*

**O** Lord our God and hea-  
uenly *Father*, who art  
the onely Creatour and Go-  
uernour of Heauen and Earth,

Q4

and

aOrig. would  
haue the  
word ex-  
pounded in  
Chriſtian  
houſes, *Hom.*  
*9. in Leuit.*  
*Auguſtine*  
ſaith: that  
which the  
Preacher is  
in the Pul-  
pit, the ſame  
the Houſe-  
holder is in  
the houſe.



and all things therein contained, wee confesse that wee are *unworthie* to appeare in thy sight and presence, considering our manyfold sinnes, which wee haue committed against *heauen* and *before thee* and how that wee haue beene *borne* in sinne, and doe *daily* breake thy holy *Laws* and commandements. contrary to *our* knowledge and consciences; albeit that wee *knowe* that thou art our *Creator*, who hast *made* vs; our *Redeemer*, who hast *bought* vs with the *blood* of thy *only* begotten Sonne; and our *Comforter*, who bestowest vpon vs, all the good and holy *graces*, which wee enioy in our soules and bodies. And if thou shouldest but deale with vs, as our wickednesse, and vnthankfulnesse haue deserved: what other thing might wee (O Lord) expect from thee, but *shame* and *confusion* in this life, and in the World to come.

come, *wrath*, and *eueralsting con-*  
*demnation*? Yet, O Lord, in the  
*obedience* of thy *Commande-*  
*ment*, and in the *confidence*  
which we haue in thy *vn-*  
*speakable* and *endlesse* *mercie* in thy  
*Sonne*, our *Sauour Iesus Christ*:  
wee thy poore seruants, appea-  
ling from the *Throne of Iustice*  
(where wee are iustly lost and  
condemned) to thy *Throne of*  
*Grace*, (where *Mercy reigneth*,  
to pardon *abounding sinne*;) doe  
from the *bottoms* of our hearts  
most humbly beseech thee, to  
remit and forgive vnto vs all  
our offences and misdeeds: that  
by the vertue of the precious  
bloud of Iesus Christ, thine in-  
nocent *Lambe*, which hee so  
*abundantly* shed (to take away  
the *sinnes of the World*;) all our  
sinnes, both *originall* and *actuell*,  
may be so cleaned and washed  
from vs, as that thy may *neuer*  
be laid to our *charge*, nor euer  
haue power to rise vp in iudge-  
ment

Q 5

ment againſt vs. And wee be-  
 ſeech thee, good Father, for  
 Chriſt his death and paſſion  
 ſake, that thou wilt not ſuffer to  
 fall vpon vs that fearefull curſe  
 and vengeance, which thy Law  
 hath threatened, and our finnes  
 haue iuſtly deſerued. And for  
 as much, O Lord, as wee are  
 taught by thy Word, that Ido-  
 lators, Adulterers, Conſentious men,  
 Contentious perſons, Drunkards,  
 Gluttons, and ſuch like inordi-  
 nate liuers, ſhall not inherite the  
 Kingdome of God: powre the  
 grace of thy Holy Spirit into  
 our hearts, whereby wee may  
 bee enlightened to ſee the filthi-  
 neſſe of our finnes, to abhorre  
 them: and may bee more and  
 more ſtirred vp to liue in new-  
 neſſe of life, and loue of thy Ma-  
 ieſtie; ſo that we may daily en-  
 crease in the obedience of thy  
 Word, and in conſcionable care  
 of keeping thy Commandements,  
 And now, O Lord, we ren-  
 der

der vnto thee most heartie  
*thanks*, for that thou hast ele-  
cted, created, redeemed, cal-  
led, iustified, and sanctified vs  
in good measure in *this life*, and  
giuen vs an assured hope that  
thou wilt glorifie vs in thy *hea-*  
*venly* Kingdome, when this  
mortall life is ended. Likewise  
wee thanke thee for our life,  
health, wealth, libertie, prospe-  
ritie, and peace; especially, O  
Lord for the *continuance* of thy  
holy *Gospel* among vs; and for  
sparing vs so long, and granting  
vs so gracious a time of *Repent-*  
*ance*. Also wee praise thee, for  
all other thy mercies bestowed  
vpon vs; more especially for  
preseruing vs this Night past,  
from *all dangers* that might haue  
befalne our Soules or Bodies.  
And seeing thou hast now  
brought vs safe to the *begin-*  
*ning* of this day, wee beseech  
thee *protect and direct* vs in the  
same. Blesse and defend vs in  
our



our going out, & comming in, this day and euer more. Shield vs, O Lord, from the tentations of the *Devil*, and grant vs the custodie of thy *Holy Angels*, to defend and direct vs in all our wayes.

And to this end, wee recommend our selues, and all those that belong vnto vs, and are abroad from vs, into thy hands, and almightie tuition. Lord defend them from all euill, prosper them in all graces, and fill them with thy goodnesse. Preserve vs likewise this day, from falling into any grosse sinne, especially those whereunto our natures are most prone. Set a watch before the doore of our lips, that wee offend not thy Maiestie, by any rash or false oathes; or by any lewd or lying speeches: giue vnto vs patient mindes, pure and chaste hearts, and all other graces of thy Spirit, which thou knowest to bee needfull for vs, that wee may the better be

be inabled to serue thee in holinesse and righteousness. And seeing that all *Mens* labour, without thy  *blessing*, is in vaine bleesse *every* one of vs in our seuerall places and callings, direct thou the worke of our hands vpon us, *even* prosper thou our handyworke; (for except thou guide vs with thy grace, our endeauours can haue no good successe.) And provide for vs all things, which thou, O Father, knowest to bee needfull for every one of vs, in our *soules* and *bodies* this day. And grant that wee may so passe through the *Pilgrimage* of this short life: that our hearts being not settled vpon any transitorie things, which wee meete with in the way: our *soules* may every day bee more and more rauished with the loue of our home, and thine euerlasting *Kingdome*.

Defend likewise, O Lord, thy Vniuersall Church, and every  
par-

particular member thereof: especially wee beseech thee to continue the peace and prosperitie of these Churches, and Kingdomes wherein wee live. Preserve and defend from all evils and dangers, our gracious KING CHARLES, together with the PRINCELY PALSGRAVE of *Rhene*, and the Religious PRINCES ELIZABETH his Wife. Multiply their dayes in blisse and felicitie: and afterwards *crowne* them with everlasting ioy and glory. Bless all our Ministers, and Magistrates, with all graces needfull for their places, and governe *thou* them, that they may governe vs *in peace and godlinesse*: and of thy mercy, O Lord, comfort all our Brethren that are distressed, sicke, or any way comfortlesse, especially those who are afflicted either with an *evill* Conscience, because they haue sinned against thy

*Word.*

word, or for a good Conscience, because they will not sinne against thy truth. Make the first to knowe, that not one drop of the bloud of *Christ* was a drop of *vengeance*, but all drops of *grace*, powerfull to procure pardon, vpon Repentance, for the greatest *sinnes* of the chiefest sinner in the World. And for the other, let not, O Lord, thy long-sufferance either too much *discourage* them, or too much *encourage* their enemies: but grant them *patience* in suffering, and a gracious and speedie *deliuerance*, which way may stand best with their *comfort* and thy *glorie*.

Giue euery one of vs grace, to bee alwaies mindfull of his last end, & to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for vs out of this sinfull World. And that in the meane while wee may



may so in all things, and above all things, seeke thy glorie, that when this mortall life is ended, we may then bee made partakers of immortalitye, and life eternal in thy most blessed and glorious Kingdome.

These, and all other graces, which thou, O Father, see'st to be necessarie for vs, and for thy whole Church, we humbly beg and craue at thy hands, concluding this our imperfect prayer in that absolute forme of prayer, which Christ himselfe hath taught vs, saying;

*Our Father which art in Hea-  
uen. &c.*

After prayer, let every one of thy Household (taking in the feare of God, such a break-fast or refreshing, as is fit) depart: the children to Schoole, the seruants to their worke; every one to his office, the Master and Mistresse of the Familie to their Callings, or

to some honest exercises for recreation, as they thinke fit.

The practise of Pietie at Meales,  
and the manner of feeding.

**B**Efore Dinner and Supper,  
when the *Table* is covered,  
ponder with *thy selfe* vpon these  
*Meditations*: to worke a deeper  
impression in thy heart, of Gods  
fatherly providence and goodnesse  
towards thee.

*Meditations before Dinner  
and Supper.*

1. **M**editate that *Hunger*  
is like the sicknesse  
called a *Wolfe*: which if thou  
doest not feede, will deuoure  
thee, and eate thee vp: and that  
meate and drinke, are but as  
*physicke*, or meanes which God  
hath ordayned, to relieue and  
cure this naturall infirmitie, and  
necessitie of man. Vse there-  
fore

*Not me docu-  
isti, ut quem-  
admodum me-  
dicamenta,  
sic alimenta  
sumpturus.  
Aug. lib. 10  
Conf.*

\* *Maiores sum  
et ad maiora  
geritus, quam  
ut mancipi-  
um sim mei  
corporis.*

a Of Galat,  
which signi-  
fieth mans  
dung. a.  
Ezech. 4. 13.  
17.

for to eate and to drinke, rather to sustaine and refresh the weaknesse of Nature; then to satisfie the sensualitie and delights of the flesh. Eate therefore to liue, but liue not to eat. A *Skauenger*, whose liuing is to *emptie*, is to be preferred before him that liueth but to fill Priuies. There is no seruice so *base*, \* as for a Man to bee a *slave* to his *bellie*. The *Apostle* termeth such, *Belly-gods*, Phil. 3. 19. Therefore wee may boldly terme them as the Scriptures doe other *Idols*, \* *Gullulim*, *Dungie-gods*, Hebr. 2. 18. 19. 2. Ki. 17. 12. and as no one action (Gods Ordinance excepted) makes a man more to resemble a *Beast*, than eating or drinking, so the *abuse* of eating and drinking, to *suretting*, *drunkenesse*, and *spewing*, makes a man more *vile* then a *Beast*.

2. Meditate of the *omnipotence* of God, who made all these

these Creatures of nothing : of his wisdom, who feedeth so many infinite creatures through the vniuersall World, maintayning all their liues, which hee hath giuen them: which surpasseth the wisdom of all the Angells in Heauen : and of his clemencie and goodnesse, in feeding also his very enemies.

3. Meditate, how many sorts of creatures, as *Beasts, Fish, and Fowle*, haue lost their liues, to become foode to nourish thee: and how Gods providence from remote places, hath brought all these portions together on thy Table, for thy nourishment: and how by these dead Creatures hee maintaynes thee in health and life.

4. Meditate, that seeing thou hast so many pledges of Gods fatherly bounty, goodnesse, and mercy towards thee, as there are dishes of meate on thy Table: Oh suffer not in such a place, so

gracious

Heb. ix. 3.

Psal. 145. 15,

16.

Mat. 5. 14.

45. &c.

Act. 14. 17.

Hanc ob causam  
Gentiles  
mensas sacras  
& fista nomi-  
nabant, Vi-  
ues;



\* S. Austen  
had written  
ouer his ta-  
ble, *Quisquis  
amas diuini  
absentem ro-  
dere famam,  
hanc mensam  
veritatis non  
perit esse sibi.*  
Possid de vi-  
ta Aug.  
Luke 9. 16  
Mat. 14. 19  
and 15. 36.  
Marke 6. 41.  
and 8. 6.  
Luke 24.  
Ioh. 6. 11.  
Mark 16. 30.  
Deut. 1. 10.

1. Sam. 9. 13.

Joel 2. 26.

Acts 17. 35.

gracious a God, to be abused by  
scurrilitie, ribauldrie, or swea-  
ring: or thy fellow-brother, by  
disgracefull back-biting, rail-  
ing, or slandering.

5. Meditate, how that thy  
Master Iesus Christ did neuer  
eate any food, but first he blessed  
the Creatures, and gaue thanks  
to his heavenly Father for the  
same. And after his last Supper,  
we reade that hee sung a Psalm.  
For this was the Commande-  
ment of God: *When thou hast  
eaten and filled thy selfe, thou shalt  
blesse the Lord thy God, &c.* This  
was the practice of the Pro-  
phets: For, *The people would not  
eate at their Feast, till Samuell  
came to blesse their meat.* And,  
saith Joel to Gods people: *You  
shall eate and be satisfied, & praise  
the Name of the Lord your God.*  
This also was the practice of  
the Apostles. For S. Paul in the  
Ship, gaue thanks before meat,  
in the presence of all the people  
that

hat were therein. Imitate thou  
 therefore in so *holy* an action, so  
 blessed a Master, and so many  
 worthie presidents that haue  
 followed him, and gone be-  
 fore thee. It may bee, because  
 thou hast neuer vsed to giue  
 thanks at meales, therefore  
 thou art now ashamed to be-  
 ginne. Thinke it no shame to  
 doe what *Christ* did; but bee  
 rather ashamed, that thou hast  
 so long neglected so *Christian*  
 a dutie. And if the *Sonne of*  
*God* gaue his Father such great  
 thanks for a Dinner of *Barley*  
*bread, and broyled Fish*; what  
 thanks should such a *sinfull*  
*man* as thou art, render vnto  
 God, for such *varietie of good*  
*and daintie cheere*? How ma-  
 ny a true *Christian* would bee  
 glad to fill his bellie with the  
 moriells which thou *refuseth*,  
 and doe lacke that which thou  
 leauest? How *beardly* doe others  
 labour for that which they eate,  
 and

Ioh. 9. 6. and  
 21. 6.

Dan. 5. 14.

Act. 17. 28.

Iob. 17. 14.

Psal. 69. 13.

Gen. 3. 17.

1. Tim. 4. 4, 5.

and thou hast thy foode provided for thee, without either care or labour? To conclude, *Pagan Idolaters* at their Feasts, were accustomed to praise their false gods: what a shame is it for a *Christian* (at his Dinner and Suppers, not to praise the true God, in whom wee live, move, and haue our being?

6. Meditate, that thy bodie which thou dost now so daintily feed, must bee (thou knowest not how soone) meate for *Wormes*, When thou shalt say, to corruption. Thou art my Father, and to the Worme. Thou art my Mother, and my Sister.

7. Meditate, how that many a *Mans Table* is made his Snare, so that through his intemperancy and vnthankfulnesse, the meat which should nourish the body, kills him with a surfeit: in so much, that more are killed with this snare, than with the Sword. And seeing that

since

since the *Curse*, the use (as of all creatures, so likewise) of meate and drinke, is vnto vs *uncleane*, till the same be *sanctified* by the *Word of God*, and *Prayer*: and that *Man* liueth not by *Bread* onely, but by the *Word of Gods Ordinance*, and his  *blessing*, which is called the *Staffe of bread*. Sit not therefore downe to eate, before you pray, and rise not before you giue God *thanks*. Feed to suffice *Nature*, yet rise with an *appetite*, and remember thy poore *Christian brethren* who suffer hunger, and want those *good things* wherewith thou doest abound.

These things, or some of them premeditated: (if there be not a *Samuell present*) lift vp with all comely reuerence, thy heart, with thy hands and eyes, vnto the great *Creatour* and *Feeder of all Creatures*: and before *Meate*, pray vnto him thus:

Grace

Mat. 4. 5.  
Leuit. 26. 26.

Ezech. 4. 16  
and 5. 16.  
1 Sam. 9. 13.  
Mat. 14. 6.  
Luke. 24. 30.  
1. Cor. 10. 1.  
Rom. 14. 6.  
1 Thes. 5. 18.  
Eccle. 10. 17.  
Luke 21. 34.  
Eccle. 31. 10.  
Neh. 6. 10.  
Amos 6. 6.

1 Sam. 9. 13.  
Mat. 14. 19



## Grace before meat.

Psal. 104. 27.

Joel 1. 10.

Psal. 147. 9

Iob 39. 2.

1. Tim. 4.

1. King. 16. 8.

**O** Most gracious God, and  
 louing Father, who feed  
 dost all *Creatures* living, which  
 depend vpon thy diuine *provi-*  
*dence*: wee beseech thee *sanctify*  
 these *Creatures*, which thou  
 hast ordained for vs: giue them  
 vertue to nourish *our* bodies,  
 in *life* and *health*: and giue vs  
 grace to receiue them *soberly*,  
 and *thankesfully*, as from thy  
 hands: that so in the *strength* of  
 these and other thy  *blessings*, we  
 may walke in the *uprightness*  
 of our  *hearts*, before thy  *face*  
 this day and all the dayes of  
 our liues: through Iesus Christ  
 our Lord and onely Sauour,  
*Amen.*

## Or thus.

**M**ost gracious God, and  
 mercifull Father; wee be-  
 seech

Reech thee sanctifie these Crea-  
tures to our vse to make them  
healthfull for our nourishment;  
and vnto thankfull for all thy bless-  
ings, through Christ our Lord  
and onely Sauour. Amen

*Another Grace before*

*meate.*

**O** Eternal God, in whom wee  
liue, moue, and haue our be-  
ing, wee beseech thee bleffe vn-  
to thy Seruants these Creatures,  
that in the strength thereof wee  
may liue, to the setting forth of  
thy praise and glory, through Je-  
sus Christ our Lord and onely  
Sauour. Amen.

After every meale, be care-  
full of thy selfe and Family, as  
Iob was for himselfe and his  
Children; Iob has left what is  
the obseruance of eating and  
drinking, some speec hath stopped

out, which might bee either of  
 fence to God, or iniurious to  
 Man: And therefore with the  
 like comely gesture and reuerence  
 giue thanks vnto God, and pray in  
 this manner. . . . .

**B**lessed bee thy holy Name,  
 O Lord our God, for these  
 thy good benefits, wherewith  
 thou hast so plentifully at this  
 time refreshed our bodies: O  
 Lord, vouchsafe likewise to  
 feed our soules, with the spiri-  
 tuall food of thy holy Word, and Spi-  
 rit, vnto life euerlasting. Lord  
 defend and saue thy whole  
 Church: our gracious KING,  
 CHARLES, the Prince PALA-  
 TINE of RHEINE and the La-  
 die Elizabeth his wife; Forgiue  
 vs our sins, and vnthankfulnes,  
 passe by our manifold infirmi-  
 ties, make vs all mindfull of our  
 last ends, and of othe reckoning  
 that wee are to make to thee  
 therein. And in the meane while  
 grant

grant vnto vs health, peace, and  
truth, in Iesus Christ our Lord,  
and onely Sauour.

*Or thus.*

**B**lessed bee thy holy Name,  
(O Lord) for these thy  
good benefites, wherewith thou  
hast refreshed vs at this time.  
Lord forgiue vs all our sins and  
fraikies; saue and defend thy  
whole Church, our K I N G ,  
and Royall posteritie, and grant  
vs health, peace, and truth,  
in Christ our onely Sauour.

*Amen.*

*Or thus;*

**W**Ee giue thee thanks  
(O Heauenly Father)  
for feeding our bodies so graci-  
ously with thy good creatures,  
to this temporall life: beseech-  
ing thee likewise to feede our  
soules with thy holy Word vn-  
to life euerlasting. Defend  
(O Lord) thine vniuersall Church,

R 2

the



the King, and his Royall  
Posteritie, and grant vs con-  
nuance of thy grace and mercie,  
in Christ our onely Saviour.  
Amen.

**The Practice of Pietie at  
Euening.**

At Euening, when the due time  
of repairing to rest approach-  
eth, call together againe al-  
thy Familie. Reade a Chapter  
in the same manner, that was  
prescribed in the Morning.  
Then (in the holy imitation  
of our Lord, and his Disci-  
ples) sing a Psalm. But in  
singings of Psalmes, whether after  
Supper, or at any other time,  
observe these Rules.

Rules to be observed in singing  
of Psalmes.

**B**eware of singing diuine  
Psalmes for an ordinarie

recre-

recreation; as doe men of im-  
pure Spirits, who sing holy  
Psalmes, intermingled with  
profane Ballads: They are Gods  
word, take them not in thy  
mouth in vaine.

2. Remember to sing Davids  
Psalmes, with Davids Spirit.

Matt. 23. 43.

3. Practise Saint Pauls rule:  
I will sing with the Spirit, but I  
will sing with the understanding  
also.

1 Cor. 14. 15

4. As you sing, vncover your  
heads, and behaue your selues  
in comely reuerence, as in the  
sight of God, singing to God,  
in Gods owne Words: but bee  
sure that the matter makes  
more melodie in your hearts:  
then the Musicke in your Eares:  
for the singing with a grace in  
our hearts, is that which the  
Lord is delighted withall, accor-  
ding to that old Verse,

1. Cor. 11. 4.

Ephes. 5. 19.  
Col. 3. 16.

Non rex, sed potum, non musica  
chordula, sed cor.

R 3

Non

*Non clamans, sed amans, psalms  
in auge Dei.*

Tis not the voyce, but vow,  
Sound heart, not sounding string:  
True zeale, not outward shew,  
That in Gods eare doth ring.

5. Thou maist, if thou thinke  
good, sing all the *Psalmes* over  
in order: for all are most diuine  
and comfortable. But if thou  
wilt chuse some *speciall Psalmes*,  
as more fit for some *times*, and  
*purposes*: and such, as by the oft  
vsage, thy people may the easi-  
ly commit to memorie.

*Then sing,*  
In the Morning, *Psal.* 3. 5. 16.

In the Euening, *Psal.* 4. 127.  
141.

For mercy after a sin commit-  
ted, *Psal.* 51. 103.

In sicknesse, or heauinesse,  
*Psalms* 6. 13. 88. 90. 91. 137.

146.

When

When thou art conuerted, *Psal.*

30. 42.

On the Sabbath day, *Psalme*. 19.

92. 95.

In time of ioy, *Psal.* 80. 98. 107.

136. 145.

Before Sermon, *Psalme* 1. 12.

147. the 1. and 5. part of the

119.

After Sermon, any *Psalme*

which concerneth the chiefe

argument of the Sermon.

At the Communion, *Psalme*. 22.

23. 103. 111. 113.

For spirituall solace, *Psalme* 138.

119. 25. 46. 67. 112. 116.

After wrong and disgrace re-

ceiued; *Psalme*. 42. 69. 70. 140.

144.

After the *Psalme*, all kneeling

downe in reuerent manner, as

is before described, let the

Father of the Family (or the

chiefest in his absence) pray

thus,



Enenig Prayer for mo

Enenig Prayer for mo

Enenig Prayer for mo

Enenig Prayer for mo



O Heavenly God, most gracious Fa-  
ther, whose throne is  
worthy. I Seruants,  
here assembled, doe cast downe  
our selues at the foot-stoole of  
thy grace, acknowledging that  
wee haue inherited our Fathers  
corruption, and actually in  
thought, word and deed, trans-  
gressed all thy holy Comman-  
dements; so that indeed natu-  
rally, there dwelleth nothing that  
is good: for our hearts are full  
of secret pride, anger, impati-  
ence, dissembling, lying, lust,  
vanitie, prophaneitie, distrust,  
too much love of our selues, and  
the World; too little loue of  
thee, and thy Kingdome; but  
empty and voyde of faith,  
loue, patience, and euery spiri-  
tuall grace. If thou therefore  
shoul-

shouldst but enter into iudgement with vs; and search out our naturall corruption, and observe all the cursed frutes and effects that wee haue deuied from thence. *Satan* might iustly challenge vs for his owne, and wee could not expect any thing from thy Maiesie; but thy wrath, and our condemnation, which we haue long agoe deserved. But, good Father, for *Iesus Christ* thy deare Sonnes sake, *in whom* onely thou art well pleased, and for the merits of that bitter death and bloudy passion, which wee beleue that hee hath suffered for vs: haue mercy vpon vs, pardon and forgive vs all our finnes, and free vs from the shame and confusion which are due vnto vs for them, that they may neuer faile vpon vs to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as

Mar 3. 17.

 3. 3. 17.  
 3. 3. 17.

where

R 5

thou

Rom. 6. 6.  
Phil. 3. 10.

thou hast created vs to serue thee, as all other Creatures to serue vs: so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination and effectuall working, we may haue the inward sight & feeling of our sins and naturall corruptions, and that wee may not be blinded in them, through custome, as the Reprobates are: but that we may more and more loathe them, and bee heartily grieved for them, endeavouring by the vse of all good meanes to overcome and get out of them. Oh let vs feele the power of Christs death, killing sin in our mortall bodies; and the vertue of his resurrection, raising vp our soules to newnesse of life. Conuert our hearts, subdue our affections, regenerate our mindes, and purifie our nature; and suffer vs not to bee drowned in the streame of those filthy vices & sinfull pleasures of this time, where

wherewith thousands are carried head long to eternall destruction: but daily frame vs more and more to the likenesse of thy Sonne Iesus Christ; that in righteousnesse and true holinessse, we may so serue and glorifie thee; that living in thy feare, and dying in thy fauour, wee may, in thine appointed time, attaine to the blessed resurrection of the iust, vnto eternall life. In the meane while, O Lord, increase our faith in the sweet promises of the Gospell, and bus repentance from dead workes; the assurance of our hope in thy promises; our feare of thy Name; the hatred of all our sinnes; and our loue vnto thy Children: especially those, whom wee shall see to stand in need of our helpe and comfort: That so, by the fruits of Pietie, and a righteous life, we may be assured that thy Holy Spirit doth dwell in vs, and that wee



are thy children by Grace and  
 Adoption. And gracious & good  
 Father, thy the continuance of  
 health, peace, maintenance and  
 all other outward things: so  
 farrel forth by us thy Divine  
 Wisdom shall think meet  
 and necessarie for every one of  
 vs. And here, O Lord, accor-  
 ding to our bounden dutie, we  
 confesse, that thou hast bene  
 exceeding mercifull unto vs, both  
 in things of this life and in infi-  
 nitely more mercifull in the  
 things of a better life: And there-  
 fore we doe here, from our  
 very soles, render unto thee  
 all humble and hearty thanks,  
 for al thy blessings and benefits  
 bestowed upon our soules and  
 bodies: acknowledging that it  
 bee that Father, if thy grace  
 whom we have receiued of thee  
 good and perfect gift of grace  
 to thee al due for them, will  
 send us many all glorious  
 nour

nour and praise, both now and  
 evermore. But more especial-  
 ly, wee praise thy Divine Maie-  
 stie, for that thou hast defend-  
 ed vs this day from all perills  
 and dangers: for that none of  
 those iudgements (which our  
 finnes haue deserued) haue fal-  
 len vpon any one of vs. O God  
 Lord, forgive vs the sins which  
 this day wee haue committed  
 against thy Divine Maie-  
 stie, and our Brethren: and for  
 Christ his sake, bee reconciled  
 vnto vs for them. And we be-  
 seech thee like wise of the same  
 thine infinite goodnesse and  
 mercie, to defend and protect  
 vs, and all that belong vnto vs  
 this night, from all danger of  
 fire, robbery, terrours of euill  
 Angels, or any other feare or  
 perill, which for our sinne might  
 justly fall vpon vs: that  
 wee may bee safe vntill wee  
 shall see thy bright light here com-  
 mend our bodies and soules  
 and

Psal. 78. 49.

Psal. 90. 5.

and all that we haue, vnto thine  
 Almighty protection. Lord  
 bleſſe and defend both vs and  
 them from all euill. And whileſt  
 we ſleepe, doe thou, O Father,  
 who neuer ſlaumbreſt nor ſlee-  
 peſt, watch ouer thy Children  
 and giue a charge to thy *Holy*  
*Angels*, to ſpirits by their *Tents*  
 round about our Houſe and  
 dwelling, to guard vs from all  
 dangers. That ſleeping with  
 thee, wee may in the next mor-  
 ning be wak'ned by thee, and ſo  
 being reſreſhed with moderate  
 ſleepe, wee may be the fitter to  
 ſet forth thy glorie in the con-  
 ſcionable duties of our cal-  
 lings. *And we beſeech thee, O*  
*Lord*, to be mercifull likewiſe  
 to thy whole Church, and to  
 continue the tranquillitie of  
 theſe Kingdomes, wherein wee  
 liue, turning from vs thoſe  
 plagues which the *averting ſpirits*  
 of this Nation doe cry for.  
 Preſerue

Preserue our Religious King  
 CHARLES, from all dangers  
 and Conspiracies: bleſſe the  
 PRINCELY PAISGRAVE  
 of RHENE, and the gracious  
 PRINCES ELIZABETH,  
 his deare Wife: bleſſe all our  
 Magistrates and Ministers, all  
 that feare thee, and call vpon  
 thy Name, all our CHRISTI-  
 AN Brethren and ſiſters, that  
 ſuffer ſickenesse, or any other  
 affliction or miſerie, eſpecially  
 thoſe, who any where doe ſuf-  
 ſer perſecution for the testi-  
 mony of thy Holy Goſpell, grant  
 them patience to beare thy  
 croſſe, and deliuerance, when  
 and which way it ſhall ſeeme  
 beſt to thy Diuine Wiſedome.  
 And Lord, ſuffer vs neuer to  
 forget our laſt ends, and thoſe  
 reckonings, which then we muſt  
 render vnto thee. In health and  
 proſperitie, make vs mindfull of  
 ſickenesse, & of the euill day that  
 is behinde, that theſe things  
 may



Luke 21. 35.

Ma. 25. 3. &amp;c

may not overtake you as a thiefe,  
 but that we may in good mea-  
 sure, like wise Virgins, be found  
 prepared for the coming of  
 Christ, the sweete Bridegroom  
 of our Soules. And now, Oh  
 Lord, most holy and iust, wee  
 confesse that there is no cause  
 why thou (who art so much dis-  
 pleased with sinne) shouldest  
 heare the Prayer of sinners; but  
 for his sake onely who suffered  
 for sinne, and sinned not. In the  
 onely mediation therefore of  
 thine eternall Sonne Iesus our  
 Lord and Saviour, wee humbly  
 beg these, and all other graces  
 which, thou knowest to bee  
 needefull for vs, shutting vp  
 these our imperfect requests, in  
 that most holy Prayer, which  
 Christ himselfe hath taught vs to  
 say unto thee, Our Father, &c.  
 by thy Grace. O Lord Iesus  
 Christ; thy love, O heavenly Fa-  
 ther; thy comfort and consolati-  
 on, O holy and blessed Spirit, bee  
 with

with us, and remaine with us this  
night, and for evermore, Amen.

Then saluting one another,  
as becometh Christians, who  
are the vessels of Grace, and  
Temples of the holy Ghost, let  
them in the feare of God depart  
every one to his rest: using  
some of the former private me-  
ditations for Evening.

Thus farre of the House-hol-  
ders publique Practise of Pietie,  
with his Family, every day. Now  
followeth his Practise of Pietie  
with the Church, on the Sabbath  
day.

Meditations of the true manner  
of practising Pietie on the Sab-  
bath day.

**A** Almighty God will have  
himselfe worshipped, not  
onely in a private manner, by  
private persons and Families:  
but also in a more publique  
sort, of all the godly ioyned

together in a visible Church: that by this meanes he may bee knowne not onely to be God & Lord of every singular person; but also of the Creatures of the whole universall World.

*Quest.* But why doe not wee Christians; vnder the New, keepe the Sabbath on the same seuenth day, whereon it was kept vnder the Old Testament?

*I answer:* because that our Lord Iesus, who is the Lord of the Sabbath, and whom the Law it selfe commands vnto beare, did alter it from that seuenth day, to this first day of the weeke, whereon we keepe the Sabbath. For the holy Euangelist notes: that our Lord came into the middest of the Holy Assembly; on the two first dayes of the two weeks immediately following his Resurrection; and then blessed the Church, breathed on the Apostles the Holy Ghost, and gaue them

Matth. 28. 1.

Deut. 18. 18.

19.

Ioh. 20. 22.

them the ministeriall keyes, and power of binding and remitting sins. And so it is most probable hee did in a *solemn* manner *every first day* of the weeke, during the fortie dayes he continued on earth, betweene his *Resurrection* and *Ascension* (for the fiftieth day after, being the first day of the weeke, the Apostles were assembled) during which time, he gaue Commandements vnto the Apostles, and *spake vnto them those things which appertaine to the Kingdom of God*, that is, instructed them, how they should throughout the Churches (which were to bee conuerted) *change the Sabbath to the Lords day*: the bodily sacrifices of Beasts, to the spirituall sacrifices of praise, prayer, and contrite hearts; the *Leuiticall Priesthoode* of the Law, to the *Christian Ministerie* of the Gospel: the *Iewish Temples and Synagogues*, to *Churches* and

a Act. 1. 3. 3.  
Cyril bids vs  
note, that  
S. Iohn doth  
not simply  
set downe  
the manner  
of Christs  
appearing  
vnto Thomas  
but also the  
circumstance  
of the time  
(*post dies octid*)  
whence he  
concludes  
thus. *Dum*  
*igitur octid*  
*Dominicus*  
*dum esset ho-*  
*mo esse est.* Cyr.  
in Ioh. lib.  
13. cap. 58.  
Hab. 7. 11. 13



and Oratories: the Old Sacra-  
ments of Circumcision & Pass-  
over, to Baptisme and the Lords  
Supper, &c. as may appeare by  
the like phrase, *Acts 19. 8.* and  
*Acts 28. 23.* *Col. 4. 11.* but for  
the whole summe of *Pauls* Do-  
ctrine, by which was wrought  
all these changes, where it tooke  
effect: So, that as *Christ* was  
fortie dayes instructing *Ma-  
ses* in *Sinai*, what hee should  
teach, and how hee should

...  
...  
...  
...  
...  
...  
...

ordayned, on what day they  
should keepe their Sabbath, and  
ordinarily doe the workes of  
their Ministrie, especially see-  
ing that vnder the Olde Testa-  
ment, God shewed himselfe as  
carefull, both by his Morall and  
Ceremoniall Law, to prescribe  
the time, as well as the matter  
of his worship. Neither is it a  
thing to bee omitted, that the  
Lord, who hath times and sea-  
sons in his owne power, appoin-

AD. 17.  
1700  
1701  
1702  
1703  
1704  
1705  
1706  
1707  
1708  
1709  
1710  
1711  
1712  
1713  
1714  
1715  
1716  
1717  
1718  
1719  
1720  
1721  
1722  
1723  
1724  
1725  
1726  
1727  
1728  
1729  
1730  
1731  
1732  
1733  
1734  
1735  
1736  
1737  
1738  
1739  
1740  
1741  
1742  
1743  
1744  
1745  
1746  
1747  
1748  
1749  
1750  
1751  
1752  
1753  
1754  
1755  
1756  
1757  
1758  
1759  
1760  
1761  
1762  
1763  
1764  
1765  
1766  
1767  
1768  
1769  
1770  
1771  
1772  
1773  
1774  
1775  
1776  
1777  
1778  
1779  
1780  
1781  
1782  
1783  
1784  
1785  
1786  
1787  
1788  
1789  
1790  
1791  
1792  
1793  
1794  
1795  
1796  
1797  
1798  
1799  
1800

and Oratories: the Old Sacra-  
ments of Circumcision & Pass-  
over, to Baptisme and the Lords  
Supper, &c. as may appeare by  
the like phrase, *Act. 19. 8.* and  
*Act. 18. 23.* *Col. 4. 11.* but for  
the whole summe of *Pauls Do-*  
*ctrine*, by which was wrought  
all these changes, where itooke  
effect. So, that as *Christ* was  
fortie dayes instructing *Mo-*  
*ses* in *Sinai*, what hee should  
teach, and how hee should rule  
the Church vnder the Law: so  
hee continued fortie dayes  
teaching his Disciples in *Sion*,  
what they should preach, and  
how they should gouerne the  
Church vnder the Gospell. And  
seeing it is manifest, that with-  
in those fortie dayes, *Christ* ap-  
pointed what Ministers should  
teach, and how they should  
gouerne his Church to the  
Worlde end; it is not to bee  
doubted, but: that within  
those fortie dayes, hee likewise  
ordained





baith day was changed by the Lord himselfe.

As therefore our Communion is termed the *Lords Supper* because it was instituted of the Lord, for the remembrance of his death: so the Christian Sabbath is called the *Lords day*, because it was ordained of the Lord, for the memoriall of his Resurrection. And as the Name of the Lord honoureth the one, so doth it the other. And as the Lord of the Sabbath, by his royall prerogatives, and transcendent authoritie, could, so hee had also reason to change the Holy Sabbath from the seventh day to this, whereon we keepe it. For, as concerning that seventh day, which followed the sixe dayes, wherein God finished the Creation; there was no such precise institution, or necessitie of sanctifying it perpetually. But such, as by the same authoritie, or upon great

Apoc. 1. 10.

The Scripture of the New Testament giues not this honourable title, to any thing, but only to the blessed Sabbath & holy Supper.

For as hee substituted the Lords Supper in stead of the Pasche:

so did hee the Lords day, in the Jewish Sabbaths roome.

1. Cor. 11.

20.

Wine & A

and the

the same

did

ter

her reason and occasion, it might  
 very well be changed and alie-  
 red into some other seventh  
 day. For the Commandement  
 doth not say, Remember to  
 keepe holy the seventh day, next  
 following the sixth day of the  
 creation, or this, or that seventh  
 day: but indefinitely remem-  
 ber that thou keepe Holy a se-  
 venth day. And to speake pro-  
 perly, as wee take a day for the  
 distinction of time, called either a  
 day naturall, consisting of 24.  
 houres; or a day artificiall, con-  
 sisting of 12 houres, from Sun-  
 rising, to Sunne-setting: and  
 withall consider the Sun stand-  
 ing still at noone, in Iashuahs  
 time, the space of a whole day:  
 and the Sunne going backe tenne  
 degrees (viz. five houres, al-  
 most halfe an artificiall day) in  
 Erichias time, the Iewes them-  
 selves could not keepe their  
 Sabbath upon that precise and  
 iust distinction of time, called at  
 the

\* H. Wolphii  
 Chronolog. de  
 Temp. lib. 2.  
 cap. 1. pag. 9.  
 Legum substan-  
 tia est, sex  
 diebus terrenis  
 negotiis in-  
 cumbere, sep-  
 tima diuino  
 cultui dare  
 operam.

Iosh. 10. 13.  
 13.  
 2. Kin. 20. 11.

the first, the seventh day from  
the Creation, and so of how you  
Add hereunto, that in re-  
spect of the diversitie of Me-  
ridians, and the unequal rising  
and setting of the Sunne, eu-  
ry day varieth in some places a  
quarter, in some halfe, in o-  
thers a whole day: Therefore the  
Iewish seventh day, cannot pre-  
cisely bee kept at the same in-  
stant of time, every where in  
the World.

Now, our Lord Iesu, having  
authoritie as Lord over the Sab-  
bath, had, likewise now farre  
greater reason and occasion to  
translate the Sabbath from the  
Iewish seventh Day, unto the  
eighth Day, whereon Christi-  
ans doe keep the Sabbath.

Because, that by his Re-  
surrection from the dead, there  
is wrought a new spirituall Cre-  
ation of the World, without  
which all the Sonnes of Adam  
had beene reserved to everlasting

destru-

Christoph.  
H. 37. 37.  
cont. Theol.  
con. T. 1. 1.  
cap. de Sab.  
1. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.

Mat. 12. 8.

1. 1. 1. 1.  
1. 1. 1. 1.  
1. 1. 1. 1.

Isa. 65. 17.  
Isa. 66. 22.  
Psal. 90. 3.

destruction, and all the workes  
of the first Creation had mini-  
stered no consolation vnto vs.

And in respect of this new  
spirituall Creation, the Scrip-  
ture saith, that *a* Old things are  
passed away, and all things are  
become new: *b* new Creatures,  
*c* new people, *d* new men, *e* new  
knowledge, *f* new Testament,  
*g* new Commandement, *h* new  
names, *i* new way, *k* new song,  
*l* new garment, new wine, new  
vessels, *m* new Ierusalem, *n* new  
Heaven, and a new Earth. And  
therefore of necessity there must  
bee in stead of the old, *a* new  
Sabbath day, to honour and  
praise our Redeemer, and to  
meditate vpon the worke of our  
Redemption, and to shew the  
new change of the Old Testa-  
ment.

3. Because that on this day,  
Christ rested frō all the sufferings  
of his Passion, and finished the  
glorious worke of our Redemp-

S

tion

a 2. Cor. 5. 17

b Gal. 6. 15.

c 1. Pet. 2. 10

d Eph. 4. 24.

e Col. 3. 10.

f Mat. 26. 28

g Ioh. 12. 14.

h Apoc. 17.

i Heb. 10. 10

k Apoc. 3. 9.

l Luk. 5. 36.

m Apoc. 21.

n 2. Pet. 3. 13

o Isa. 66. 22.

Heb. 4. 9.

.01. 1. 009A

.3. 1. 1. 1. 1.



Isa. 58. 13.

Rom. 1. 4.

Apoc. 1. 10.  
Ier. 23. 7. 8.

tion. If therefore the finishing of the worke of the first creation, whereby God mightily manifested himselfe vnto his creature, deserued a Sabbath for to solemnize the memoriall of so great a worke, to the honour of the worker, and therefore calls it *mine holy Day*: much more doth the new Creation of the World, effected by the resurrection of Christ (whereby hee mightily declared himselfe to bee the Sonne of God) deserue a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ, and therefore worthily called *the Lords Day*: For, as the deliuerance out of the Captiuitie of Babylon, being greater, tooke away the name from the deliuerance out of the bondage of Egypt: so the day whereon Christ finished the Redemption of the world, did more iustly deserue to haue the Sabbath kept on it, than on that day, where-

1170. box 3

wherein God ceaseth from crea-  
ting the World. As therefore in  
the Creation, the first day where-  
in it was finished, was consecra-  
ted for a Sabbath: so in the time  
of Redemption, the first day  
where it was perfected, must  
be dedicated to a holy rest: But  
still a seventh day kept accor-  
ding to Gods morall Comman-  
dement. The Jewes kept the last  
day of the Week, beginning  
their Sabbath with the Night,  
when God rested: but Christi-  
ans honour the Lord better, on  
the first day of the week, begin-  
ning the Sabbath with the day,  
when the Lord arose. They kept  
their Sabbath in remembrance  
of the Worlds Creation: but  
Christians celebrate it in memo-  
riall of the Worlds Redemption:  
yea, the Lords Day, being the  
first of the Creation and Redemp-  
tion, puts vs in mind both of the  
making of the old, and redem-  
ming of the new world.

Gen. 2. 2.  
Leuit. 23. 32  
Neh. 13. 19.

Matth. 28. 1.  
Act. 20. 7. 11.

Exod. 25. 31

Apoc. 1. 13.

Gen. 32. 29.

As therefore vnder the Old Testament, God, by the glorie consisting of *seven Lamps, seven Branches, &c.* put them in remembrance of the Creation, light, and Sabbath's rest: So vnder the New Testament, Christ, the true light of the World, approacheth in the midst of the Lamps, and *seven golden Candlesticks*, to put vs in minde to honour our Redeemer, in the light of the Gospell, of the Lords *seuenth day of rest*. And seeing the Redemption, both for might and mercie, so farre exceedeth the Creation; it stood with great reason, that the greater worke should carry the honour of the day. Neither doth the honorable title of the *Lords Day* diminish the glory of the Sabbath: but rather, being added, augments the dignitie thereof: as the name *Israel*, added vnto *Jacob*, made the Patriarke the more renowned.

The

The reason taken from the example of Gods resting: from the worke of the Creation of the World, continued in force, till the Sonne of God ceased from the worke of the Redemption of the World, and then the former gave place to the latter.

4. Because it was foretold in the Old Testament, that the Sabbath should be kept (under the New Testament) on the first day of the weeke.

For first, in the 110. Psalme, which is a Prophecie of Christ, and his Kingdome; it is plainly foretold, that there should be a *solemnne day of Assembling*, wherein all Christs people should willingly come together in the beautie of holinesse. In so much, that no raine (of peace) shall be upon those Families, that in that Feast will not goe up to Ierusalem, (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast, and

Psal. 110. 3.

Zach. 23. 27.



Assembly should be kept; Daniel sheweth plainly, in Psalme 118. which was a prophetic of Christ as appears; *Matt. 21. 42. Act. 4. 11. Eph. 2. 20.* as also by the consent of all the Jewes, as Hierome witnesseth. Fore-shewing, how Christ by his ignominious death should be as a stone rejected of the Builders, or chiefe Rulers of Iudea, and yet by his glorious Resurrection, should become the chiefe stone of the Corner: hee wisheth the whole Church to keepe holy that day, whereupon Christ should effect this wonderfull worke: saying, *This is the day which the Lord hath made, let vs reioyce and be glad in it.* And seeing that vpon this day, that which Peter saith of Christ, appeareth to be true, *That God made him both Lord, and Christ, Act. 2. 36.* Therefore the whole Church vnder the New Testament, must celebrate the Day of Christ Resurrection. Rabbi Bachay also saw

Psalm. 118. 24.

law by the fall of *Adam* on the  
 first day, that on the same day,  
 the *Messias* should finish the worke  
 of *Mans* Redemption. And allu-  
 ding to the speech of *Boaz* to  
*Ruth*, *Sleepe unto the Morning*,  
 that *Messias* should rest in his  
 graue all their Sabbath day.  
 And hee gathereth from that  
 speech, *Genesis* 1. on the first  
 day, *Let there be lights*; that the  
*Messias* should rise on the first  
 day of the *Week*, from death to  
 life, and cause the Spirituall  
 light of the *Gospel* to enlighten  
 the *World*, that lay in the  
 shadow of *darkenesse* and death.  
 The *Hebrew* Author of the  
 Booke, called, *Sedar, Olam, Rab-*  
*ba*, cap. 7. recordeth many me-  
 morable things, which were  
 done vpon the first day of the  
 weeke, as so many types, that  
 the chiefe worship of *God*  
 should (vnder the *New Testa-*  
*ment*) bee celebrated vpon this  
 Day. As, that on this Day the

*Zehar* vpon  
*Gen. fol. 21.*

*H. Brough-*  
*ton. Requie*  
*of Concer,*  
*pag. 50. 51.*

*Ex H. Wol-*  
*phii, Chron. de*  
*Temp. lib. c. 2.*

clouds of Gods Maiesie first shew  
 upon his people. Aaron and his  
 children, first executed their  
 Priest-hood. God first solemnely  
 blessed his people. The Princes of  
 his people first offered publicly  
 unto God. The first day, wherein  
 fire descended from Heauen. The  
 first day of the World, of the Yeere,  
 of Moneths, of the Weeke, &c.  
 All shadowing that it should  
 be the first and chiefe Holy-day  
 of the New Testament. Saint  
 Augustine proueth by diuers  
 places, and reasons, out of the  
 Holy Scripture, that the Fa-  
 thers, and all the holy Prophets  
 vnder the Old Testament, did  
 fore-see and know, that our Lords  
 Day was shadow'd by their eighth  
 day of Circumcision. And that  
 the Sabbath should bee changed  
 from the seventh day, to the  
 eight, or first day of the Weeke.  
 And Iohn out of Cyprian, saith,  
 that Circumcision was command-  
 ed on the eighth Day, as a Sa-

An. Epist. ad  
 Iannar. 119.  
 cap. 13.

Sacramentum  
 hoc fuit dies  
 illius octauae,  
 quo Dominus  
 resurrexit, ad  
 iustificationem  
 nostram, &c.  
 ut scribit ad  
 Fidum Cypri-  
 anus, lib. 3.  
 Ep. 10. Iann. in  
 Gen. 17. 1. 2.

crucient of the right day, when  
Christ should arise from the dead.  
The Counsell Foro-Julienſe, af-  
firmes, that Esay prophesied of  
the keeping of the Sabbath upon  
the first day of the weeke. If this  
Myſterie was ſo cleerely ſcene  
by the Fathers, vnder the ſha-  
dowed of the Old Testament:  
ſure, the God of this world hath  
deeply blinded their mindes,  
who cannot ſee the truth there-  
of, vnder the ſhining light of  
the Goſpel. Therefore this  
change of the Sabbath day, vn-  
der the New, was nothing but  
a fulfilling of that which was  
prefigured and fore-prophesied  
vnder the Old Testament.

5. According to their Lords  
minde and Commandement,  
and the direction of the Holy  
Ghoſt (which alway aſſiſted them  
in their Miniſteriall Office)  
the Apoſtles in all the Chriſti-  
an Churches (which they plan-  
ted) ordained, that the Chri-



a 1. Cor. 16.

2, 2.

b The Syriack translation hath

Quam con-

gregamini,

non sicut iustu

est in die Do-

mini nostri,

comeditis &

bibitis.

The Arabian

translation

also hath

thus. Non

comeditis &

habitis pro ut

vere diebus

Domini nostri

debet: & Beza

witnesseth

that in one

ancient greek

Copie, there

is read

ἡμεραν

πρωην,

The Lords

Day added

to every first

Day, &c.

c 1. Cor. 11.

20, 25, 26,

arians should keepe the Holy Sabbath, upon that seventh day, which is the first Day of the weeke; Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe you also. Every first day of the weeke, &c. When you come together in the Church (being the Lords Day) to eate the Lords Supper, & so remember and shew the Lords death till he come, &c. In which wordes, note:

1. That the Apostle ordained this Day to be kept holy: therefore a divine Institution.

2. That that Day is named the first day of the weeke: therefore not the Jewish seventh, or any other.

3. Every first day of the weeke: which sheweth a perpetuall.

4. That it was ordained in the Churches of Galatia, as well

as

as of Corinth, and hee settled one  
uniforme order in all the Cha-  
rches of the Saints: therefore it  
was unnerfalked schiedt was run  
5. That the exercises of this  
Day, were a collection for the  
poore (which appeares by Act.  
20. 42. and Iustin Martyr testi-  
monie, Apolog. 20.) which were  
gathered in the holy Assembly  
after Prayers, Preaching of the  
Word, and Administration of  
the Sacrament: therefore it was  
spirituall.

6. That he will haue the col-  
lection (though necessary) re-  
mooued, against his comming,  
lest it should hinder his preach-  
ing: but not their holy meet-  
ing on the Lords Day; for it  
was the time ordained for  
the publique worship of the  
Lord, which argueth a ne-  
cessitie.

And in the same Epistle, S.  
Paul protesteth, that he deliue-  
red them none other Ordinance,  
or

d 1. Cor. 24.  
33.

As the  
phrase of  
breaking of  
bread, com-  
prehendeth  
all other ex-  
ercises of re-  
ligion. Acts  
20. 7. So this  
phrase of  
laying by in  
store, com-  
prehendeth  
all the other  
exercises of  
the Sab-  
bath: & why  
should the  
Apostle re-  
quire the  
collection to  
bee made  
on the first  
day of the  
Week, but  
because that  
on this day  
the holy As-  
sembly was  
held in the  
Apostles  
times.

1. Cor. 22. 3.  
and 15. 12.

1. Cor. 24. 37

or doctrine, but what hee had received of the Lord. In so much that hee chargeth them, that if any man thinke himselfe to bee a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the Commandments of the Lord. But hee wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week: therefore to keepe the Sabbath on that day, is the very Commandment of the Lord. And how can he be either a true Prophet, or haue any grace of Gods Spirit in his heart, who, feeling so cleerly the Lords day to haue been instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the Lords day, to bee a Commandment of the Lord? The Jewes confesse this change of the Sabbath, to haue beene made by the Apostle, Peter Alphons. in Dialog. contra Iudeos.

door, Tit. 12. They are therefore more blinde and sottish than the *Jewes*; who prophanely deny it.

At Troas likewise S. Paul, together with seven of the chiefe Evangelists of the Church, Scapator, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus, and all the Christians that were there, kept the Holy Sabbath on the first day of the weeke, in praying, preaching, and receiving the Lords Supper.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to hear *Paul* preach, but the Disciples being come together to breake bread upon the first day of the weeke, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, 1. Cor. II. 26. *Paul* preached unto them, &c. And

AA. 20.43, 6  
&c.

4. 12. 81

It is the man  
ner of Chris-  
tians to call  
it the Lords  
Dys. Bede  
I. c. 1. 1.



that none kept those meetings but Christians, who onely are called Disciples, *Act. 11. 26.* But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to goe on their Sabbath day, to the place where the Iewes and their Profelytes were wont to pray, and there preached vnto them, *Act. 16. 12, 13.* So that it is as cleere as the Sunne, that it was the Christians vsuall manner, to passe over the *Iewish seventh day*, and to keepe the Sabbath, and their holy meetings on the first day of the weeke. And why doth *S. Iohn* call this the *Lords day*; but because it was a day knowne to bee generally kept holy, to the honour of the Lord *Iesus* (who rose from death to life vpon that day) throughout all the Churches which the Apostles planted. Which *S. Iohn* calleth the *Lords day*; the rather to stirre vp Christians to a thankfull remem-

*a Act. 17. 4.  
&c.*

*b Apoc. 1. 10  
Mos Christi-  
anus, &c.  
It is the man-  
ner of Chri-  
stians to call  
it the Lords  
Day, Bede in  
Luc. cap. 41.*

membrance of their Redemption, by Christ his Resurrection from the dead. And with the day, the blessing of the Sabbath is likewise translated to the Lords Day, because that all the Sanctification belonging to this new World, is in Christ, and from him, conveyed to Christians. And because there cannot come a greater Authority, than that of Christ and his Apostles: nor the like cause, as the new Creation of the World: therefore the Sabbath can never be altered from this day, to any other, whilst this world lasteth. Adde hereunto, how the Scripture noteth, that in the first planting and setting of the Church, nothing was done, but by the special order and direction of the Apostles, 1. Cor. 11. 34. 1. Cor. 14. 36, 37. 1. Tim. 5. Adh. 15. 6. 24. and the Apostles did nothing but what they had warrant for from Christ, 1. Cor. 12. 23.

Heb. 2. 5.  
Heb. 2. 11.  
and 5. 9.

To

To sanctifie then the Sabbath on the seventh Day, is not a ceremoniall Law abrogated: but the Morall and perpetuall Law of God perfected: so that the same perpetuall Commandement, which bound the Jewes to keepe the Sabbath on that seventh day, to celebrate the Worlds Creation, bindes Christians to solemnize the Sabbath, on this seventh day, in memorie of the Worlds Redemption: for the fourth Commandement being a Morall Law, requireth a seventh day, to be kept holy for ever. And the Morallitie of this, as of the rest of the Commandements, is more religiously to be kept of vs vnder the Gospel, than of the Jewes vnder the Law; by how much wee (in Baptisme) haue made a more speciall Covenant with God, to keepe his Commandements: and God hath couenanted with vs, to free vs  
 OT from

Heb. 2. 17  
 Heb. 2. 18  
 Heb. 2. 19

from the curse, and to assist vs with his Spirit to keepe his Lawes. And that this Commandement of the Sabbath (as well as the other nine) is *Morall* and *perpetuall*, may plainly appear by these reasons:

Ten reasons, demonstrating the Commandement of the Sabbath to be *Morall*.

1. **B**ECAUSE all the reasons of this Commandement, are morall and perpetuall: And God hath bound vs to the obedience of this Commandement, with more forcible reasons, than to any of the rest. First, because he did fore-see, that irreligious men would either more carelesly neglect, or more boldly breake this Commandement, than any other. Secondly, because that in the practise of this Commandement, the keeping of all the other consisteth: which



Ier. 15. 22.

Ezec. 20. 19

20, 21, 24.

Ezech. 23. 38.

Neh. 9. 4.

Ex Bodin.

de repub. lib. 4.

cap. 2.

which makes God so often complaine, that all his worship is neglected or overthrowne, when the Sabbath is either neglected or transgressed. It would make a man amazed (saith Mr. Caluin) to consider how oft, and with what zeale and protestation, God requireth all (that wil be his people) to sanctifie the seventh day: Yea, how the God of mercie, mercilesly punisheth the breach of this Commandement with cruell death: as though it were the summe of his whole honour and seruice.

And it is certaine, that hee who makes no conscience to breake the Sabbath, will not (to serue his turne) make any conscience to breake any of the other Commandements, so hee may doe it without discredit of his reputation, or danger of Mans Law. Therefore God placed this Commandement in the midst of the two Tables, because

cause the keeping of it, is the best helpe to the keeping of all the rest. The conscionable keeping of the Sabbath, is the Mother of all Religion, and good discipline in the Church. Take away the Sabbath, and let every Man serue God when hee listeth, and what will shortly become of Religion, and that Peace and Order, which God will haue to bee kept in his Church? The Sabbath day is Gods market-day for the weekes provision, wherein He will haue vs to come vnto him, and buy of him without Siluer or Money, the Bread of Angels, and Water of life, the Wine of the Sacraments, and Milke of the Word to feede our Soules: tried Gold, to enrich our Faith: precious Eye-salue, to heale our spirituall blindnesse: and the white Raiment of Christs Righteousnesse, to couer our filthy nakednesse. Hee is not farre from true

1. Cor. 14. 33  
40.

Esa. 55. 1. 2.

Apoc. 3. 18.

James 2.9.

true pietie, who makes Conscience to keepe the Sabbath day: but hee who can dispenſe with his Conscience to breake the Sabbath for his owne profit or pleasure, his heart neuer yet felt, what either the feare of God, or true religion meaneth. For, of this Commandement may that speech of S. James bee verified; *Hee that faileth in one, is guiltie of all.* Seeing therefore, that God hath fenced this Commandement with so many morall reasons, it is euident, that the Commandement it selfe is morall.

.81.8.000A

2. Because it was commanded of God to Adam in his Innocencie: whilst (holding his happinesse, not by Faith in Christs Merits, but by Obedience to Gods Law) hee needed no Ceremonie, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot bee simply a Ceremonie,

nie, but an Essentiall part of Gods worship, enioyned vnto Man, when there was but one condition of all men. And if it was necessary for our first Parents to haue a Sabbath Day, to serue God in their perfection; much more need their Posteritie to keepe the Sabbath in the state of their corruption. And seeing God himselfe kept this day holy, how can that man be holy, that doth wilfully prophane it?

Gen. 2. 8.

3. Because it is one of the Commandements which God spake with his own mouth, and twice wrote with his owne fingers in Tables of stone, to signifie their authoritie and perpetuities. All that God wrote, were morall and perpetuall Commandements, and those are reckoned tenne in number. If this were now but an abrogated Ceremony, then there were but nine Commandements. The Ceremoniall

a Exod. 34. 1  
&c.

Deut. 4. 13.

Deut. 4. 4.



moniall that were to bee abrogated by Christ, were written all by Moses: But this of the Sabbath, with the other nine, written by God himselfe, were put into the Arke, where no ceremoniall Law was put: to shew that they should bee the perpetuall rules of the Church, yet such as none could perfectly fulfill and keepe, but onely Christ.

4. Because Christ professeth, that hee came not to destroy the morall Law: and that the least of them should not bee abrogated in his Kingdome of the new Testament. Insomuch, that whosoever breaketh one of the least of these tenne Commandements, and teacheth men so, hee should be called the least in the Kingdome of Heaven: that is, hee should haue no place in his Church. Now the Morall Law commandeth one day of seven to bee perpetually kept a Holy Sabbath. And Christ himselfe expressly

1. Reg. 8. 9.  
Heb. 9. 3.

Rom. 5. 17

Mat. 5. 19.

expresly mentioneth the keeping of a *Sabbath* among his Christians, at the destruction of *Ierusalem*, about 42. yeeres after his Relurrection. By which time, all the *Mosaicall* ceremonies (except eating of Bloud, and things strangled) were by a publike Decree of all the *Apostles* quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, to pray that their flight bee not in the Winter, nor on the *Sabbath* day. Not in the Winter; for that (by reason of the foulness of the wayes and weather) their flight should bee more painefull and troublesome vnto them: not vpon the *Sabbath*, because it would bee more grienous to their hearts, to spend that Day in toyling to saue their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *soules*. Now if the sanctifying

Acts 15. 20  
21, 24, 28.

Mat. 24. 20.

of the Sabbath, on this day had  
 beene but *ceremoniall*; it had  
 beene no griefe to haue fled on  
*this day*, no more than on any  
 other day of the weeke. But in  
 that *Christ* doth tender so much  
 this feare and griefe of being  
 driven to *flie on the Sabbath day*;  
 and therefore wisheth his to  
 pray vnto God, to *preuent* such  
 an occasion: he plainly *demon-*  
*strates*, that the *observation* of  
 the Sabbath is no *abrogated*  
*ceremonie*, but a *morall Com-*  
*mandement*, confirmed & *esta-*  
*blished* by *Christ* among *Chri-*  
*tians*. If you would know the  
 day whereupon *Christ* appoin-  
 ted *Christians* to keep the *Sab-*  
*bath*; *S. Iohn* will tell you that it  
 was on the *Lords day*, *Apo. 1. 10.*  
 if you will know on what day of  
 the weeke that was, *S. Paul* will  
 tel you, that it was on euerie *first*  
 day of the weeke, *1. Cor. 16. 1.*

As *Christ*, admonished, so  
*Christians* pray, and according

to their prayers, God (a little before the wars began) warned by an Oracle, all the Christians in Ierusalem, to depart thence, & to go to Pella, a little towne beyond Iordan: and so to escape the wrath of God, that should fall vpon that cittie and nation. If then a Christian should not, without grieffe of heart, flie for the safety of his life on the Lords day, with what ioy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords Day, in prophane and carnall sports, or seruile labour? And seeing the destruction of Ierusalem was both a type, and an assurance of the destruction of the World: who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the Ceremoniall Law was inioyned to the Iewes only, and not to the

T

Gen.

Euseb. hist  
Eccles. l. 3.  
cap. 5.

It is probable, that this Oracle was that voyce (Migremus hinc) which with an earthquake was heard by night in the Temple, mentioned by Iosephus, de bello Iudaico, l. 7. c. 12. Mat. 24. 34



Isa. 56. 6.  
 &c.

Neh. 13. 11  
 &c.  
 Eph. 2. 14.

*Gentiles*: but this commandment of the holy Sabbath, (as Matrimony) was instituted of *God*, in the state of *innocencie*, when there was but *one* state of all men, and therefore enjoyned to the *Gentiles*, as well as to the *Jewes*. So that all *Magistrates* and *householders* were commanded, to *constraine* all *Strangers* (as well as their *owne Subjects*, and *Family*) to observe the holy *Sabbath*, as appeares by the fourth Commandement, and practice of *Nehemiah*. All the ceremonies were a *partition-wall* to separate *Jewes* and *Gentiles*. But seeing the *Gentiles* are bound to keep this commandement as well as the *Jewes*, it is evident that it is no *Jewish* ceremony. And seeing the same authoritie is for the *Sabbath* that is for *marriage*; a man may as well say, that *marriage* is but a ceremoniall Law, as the *Sabbath*. And remember that where

marriage is tearmed but *once* the  
covenant of God, because insti-  
tuted by God in the beginning:  
So the Sabbath is *every where*  
called the *Sabbath of the Lord*  
by God, because ordained by  
God in the same beginning, both  
of Time, state, and perpetuities:  
therefore not ceremoniall.

The corruption of our nature  
found in the manifest opposition  
of wicked men, and in the secret  
unwillingnes of good men to fan-  
ctifie sincerely the Sabbath, suffi-  
ciently demonstrateth, that the  
commandement of the Sabbath  
is Spirituall and Morall.

7. Because that as God by a  
perpetuall decree made the Sun,  
the Moone, and other lights in  
the firmament of Heauen, not  
onely to diuide the day from the  
night, but also to bee for a signes,  
and for <sup>b</sup>seasons, and for <sup>c</sup>dayes,  
and for <sup>d</sup>yeeres: so hee ordai-  
ned dayes of the weeke from the other. <sup>d</sup> Solar. Sabbata  
ris & Iubili, Exod. 23. 11, 12.

Prou. 2. 17.  
Mat. 19. 6, 8  
Nisi iunxerim  
vobis. Hor.  
Rom. 7. 14.  
Gen. 1. 14.  
Iob 9. 9.  
Iob 38. 31.  
Amos 5. 8.  
a To distin-  
guish twixt  
Spring and  
Haruest,  
Summer  
& Winter,  
& to fore-  
shew Iudg-  
ments to  
come.

b Meadem  
fig. Sacred  
times ap-  
pointed for  
Gods holy  
worship,  
having spe-  
ciall signi-  
fications &  
promises.  
One of  
the seven

Solar. Sabbata

Index Chr.  
apud Anno  
Mundi.  
1998.

ned in the Church on earth, the holy Sabbath to bee not onely the appointed season, for his solemne worship: but also the perpetuall rule, and measure of time: So that as 7. dayes make a weeke, foure weekes a moneth, twelue moneths a yeere: so seuen yeeres make a Sabbath of yeeres, seuen Sabbaths of yeeres a Iubilee: or 80. Iubilees, or 4000. yeeres, or after *Ezechiel*, 4000. Cubits, the whole time of the *Old Testament*, till *Christ* by his *Baptisme* and *Preaching*, began the state of the *New Testament*. Neither can I heere passe over without admiration, how the Sacrament of *Circumcision*, continued in the Church 37. Iubilees from *Abraham* to whom it was first given, vnto the *Baptisme* of *Christ* in *Iordan*: which was iust so many Iubilees (after *Bucholcerus* accompt) as the World had continued before from *Adam*, to the birth of *Abraham*.

Abraham. *Moses* began his Ministry in the 80. yeere of his age. *Christ* enters vpon his office in the eighty *Iubilee* of the Worlds age. *Ioseph* was thirtie yeeres old, when hee began to rule ouer Egypt, Gen. 41. 46. and the *Louites* began to serue in the Tabernacle at thitty yeeres old: So *Christ* likewise, to answer these figures, began his Ministry in the thirtieth *Iubilee* of *Moses*, and when hee began to bee thitty yeeres of age, *Luke* 2. 43. in the midst of *Daniels* last weeke: and so (continuing his Ministry on earth three yeeres and a halfe) finished our Redemption; and *Daniels* period, by his innocent death vpon the Crosse. The most of all the great *Alterations*, and strange accidents, which fell out in the Church, came to passe either in a Sabbathicall yeere, or in a yeere of *Iubilee*. For example: The seventy weeks of *Daniel*



After Mr.  
Robert Pont  
his compu-  
tation.

Treatise of  
the last de-  
caying age  
of the  
world, pub-  
lished Ann.  
Dom. 1600.  
Robert Pont  
treat. of the  
last age,  
pag. 17.

Ier. 15. 1, 12

Ezra 1. 1.

beginning the first yeere of Cy-  
rus, and the 3439<sup>th</sup> yeere of the  
world, containe so many yeeres,  
as the World did Weekes of  
yeeres unto that time, and so  
many weekes of yeeres, as the  
world hath lasted *Iubilees*. *Daniels*  
seventy weekes of yeeres,  
contained foure hundred and  
90. single yeeres of the world  
before that time, 490. weekes, or  
*Sabbaths* of yeeres. *Daniels* pe-  
riod 70. weekes, the worlds 70.  
*Iubilees*: So that to comfort the  
Church for their 70. yeeres cap-  
tivitytie, which they had now  
according to *Jeremies* Prophe-  
sie, endured in *Babylon*, *Gabriel*  
tels *Daniel*, that at the end of  
70. weekes, or *Sabbaths* of yeeres,  
that is, 70. times 7. yeeres, or  
490. yeeres, their eternall re-  
demption from hell, should bee  
effected by the death of *Christ*,  
as sure as they were now redem-  
med from the captivitytie of *Ba-  
bylon*. This period of *Daniel*,  
con-

contained 70. *Sabbaths*, or 10. *Jubilees* of yeeres, began at the first libertie, granted the *Jewes* by *Cyrus*, in the first yeere of his reigne over the *Babylonians*, mentioned, *Hez.* 1. 1. and ends iustly at the time that *Christ* dyed vpon the crosse. From the death of *Christ*, or the last end of *Daniels* weekes, to the seuenty and one yeere of *Christ*, the world is measured by seuen *seales*, or seuen *Sabbaths* of yeeres, making one complete *Jubilee*. From the end of those seuen *seales*, the world is measured to her end by 7. *Trumpets*, each containing 245. yeeres (as some coniecture, about 440 yeeres hence, the truth will appeare :) *Enoch*, the seuenth from *Adam*, (having liued so many yeeres, as there are *dayes* in the yeere, 365. was translated of *GOD* in a *Sabbaticall* yeere. *Moses* the seuenth from *Abraham*, as another *Enoch*, is buri-

Apoc. 5.  
a Apoc. 8. 2.  
and 9. 1.  
Napier, on  
the Apoc.  
proposition  
6. 8, 9. & his  
Resolution.

Pont. Of  
the last age  
of the  
World, pag.  
12. Buchol.  
2. Index Ch.  
Broughtons, con-  
sent.

A.M. 1430.  
Deut 3. 4.  
Pont. *ibid.*  
& Scaliger  
Bucholcer

a Pont. p.  
11. Buch.  
Chronol.  
apud  
A.M. 2500.

ed of God, but borne in a Sabbatical yeere of the world, 2373. and in the 777. yeere since the flood (after *Broughtons* computation) is saved, as a new *Noah* in a Reed *Arke*, and liueth a *Builder* of the Church, so long as *Noah* was building the *Arke*, 120. yeeres. The promise was made to *Abraham* in a Sabbatical yeere, being the 2023. of the world. The sixth yeere of *Ioshua*, being 2500. yeeres from the Creation of the World, wherein the land was possessed, and diuided among the Children of *Israel*, was a Sabbatical yeere, and the 250. *Iubilee* from the creation of the world. At this yeere *Moses* beginnes his *Iubilee*, by which (as with a chaine of thirty linkes) hee tyeth the parting of *Canaans* possession to the *Israelites* by *Ioshuah*, to the opening of the Kingdome of Heauen to all beleeuers by *Iosue*. And so carrieth

eth the Church of the Jewes  
by a b ioy full streame of *Jubilees*  
from the Type to the *Substance*,  
from *Canaan* to *Heaven*, from  
*Ioshuah* to *Iesus*: for Christ at  
the end of *Moses* thirtieth *Jubi-*  
*lees*, and the beginning of the  
30. yeere of his age, at his Bap-  
tisme openeth heauen, and giues  
the clearest vision of the blessed  
*Trinity*, that was seene since the  
world began. And by the sil-  
uer trumpet of his Gospel, pro-  
claimes, according to the Pro-  
phesie of *Esay*, eternall Re-  
demption to all that repent, and  
beleue in him.

And the yeere of our Savi-  
our Christs birth, beeing the  
3948 of the world, was at the  
end of a *Sabbaticall* yeeres, and  
the \* 5640 *Septenary* of the  
World. *Moses* maketh the  
common age of all men, to bee  
ten times seven, *Psalme 90.* and  
euery seventh yeere common-  
ly produceth some notable  
change

*Jubilee*,  
some de-  
riue of  
Trumpets  
or Rams-  
horns,  
wherewith  
the *Jubilee*  
was soun-  
ded: others  
from *Jubel*  
a streame,  
because  
they carry  
vs to the  
death of  
Christ, the  
author of  
our eternal  
rest & ioy.  
*Isa. 61.*  
*Luke 4.*

\* Part of  
the last de-  
caying age  
of the  
World  
12, 13, 21.



a Expertum  
est in plu-  
risque omni-  
nibus 3.  
annum cum  
periculo ex-  
clade ali-  
qua venire,  
aut corporis  
morbi quæ  
gravioris,  
aut vite  
interitus, aut  
animi  
agritudinis.  
Agelli. l. 1.  
14. c. 7. Au-  
gust. in Ep.  
ad Caium  
nepotem  
exulem, se  
adipiscens  
communiem  
seniorum  
omnium 63.  
evasisse. Bo-  
din. de Re-  
pub. l. 4. c. 2.  
b Aristotle.  
Cicero,  
Bernard,  
Bocas.

a change or accident in Mans  
life; And no wonder, for as Hip-  
pocrates affirmeth, that a childe  
in his mothers wombe, on the  
seventh day of his Conception,  
hath all his members finished, &  
from that day groweth to the  
perfection of birth; which is  
alwayes either the ninth, or se-  
venth moneth. At seven yeeres  
old, the childe casts his teeth, and  
receives new. And every se-  
venth yeere after, there is some  
alteration or change in Mans  
life; especially at nine times se-  
ven, the Clivackericke yeere,  
which by experience is found  
to have beene fatall to many of  
those learned men, who have  
been the chiefest lights of the  
World. And if they escaped  
that yeere, yet most of them  
have departed this life in a sep-  
tenary yeere. Lamech dyed in  
the yeere of his life, 777. Me-  
thusalem, the longest liuer of  
the sons of men, dyed when hee  
be-

began to enter his 900. and 70. yeere. Abraham dyed, when he had liued 25. times 7. yeeres. Jacob when hee had liued 21. times 7. yeeres. David, after hee had liued 10. times 7. yeeres. So did Galen, so did Petrarch, who (as Bodin noteth) dyeth on the same day of the yeere that hee was borne: so did the Mayden Queene \* Elizabeth, of blessed and neuer-dying memorie, who came into this world, the Eve of the Nativitie of the blessed Virgin Mary: and went out of this world, on the Eve of the Annunciation of the Virgin Mary. Hippocrates dyed in the 15. septenary. Herome, and Isocrates, in their 13. Plinie, Bartolus, and Cesar, in their 8. septenary. And Iohannes de temporibus, who liued 361. yeeres, dyed in the 53. septenarie of his life. The like might bee observed of innumerable others. And indeede the whole

Erasmus,  
Luther,  
Melancton,  
Sturmius.

\* She was,  
she is (what  
can there  
more bee  
said?) in  
earth the  
first, in hea-  
ven the se-  
cond Maid.

Bodin,  
Buchol-

Climax, vi-  
ta virorum  
fere septen-  
trius, aut ne  
venarius Fa-  
minarum  
vero senarius  
definitur,  
Bodin, de  
Repub. 4. cap  
2.

communis  
seniorum  
om-

Wil. 11. 17

whole life of a man is measured by the Sabbath: for how many yeeres soever a man liueth here, yet this life is but a life of *seuen dayes*, multiplyed: so that in the number of 7. there is a mysticall perfection, which our vnderstanding cannot attaine vnto.

All which *Diuine* disposition of admirable things, so oft by *seuens*, call vpon vs to a continuall meditation of the blessed *Seuenth day Sabbath*, in knowing and worshipping God in this life: that so from Sabbath, to Sabbath, wee may be translated to the eternall glorious Sabbath of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the *holy history*, may easily perceiue, that the whole *course* of the world is drawne, and guided by a certaine *Chaine* of Gods providence, disposing all things in number, measure, and weight:

All

All *times* are therefore measured by the *Sabbath*, so that time and the Sabbath can neuer bee separated: And the *Angell* sweares, that *this measuring of time* shall continue, *till that time* shall bee no more: And as the Sabbath had his *first institution* in the *first Booke* of the Scriptures, so that it its *confirmation* in the *last*: and as this Booke doth *authorize* this Day; so this day *graceth* the Booke: in that the matter thereof was reuealed vpon so *holy* a day; the *Lords* reuelation vpon the *Lords* Day. As well therefore may they pull the Sunne, Moone, and Starres out of the Heauens, as abolish the holy Sabbath, (*Times Mete. rod*) out of the Church: seeing the Sabbath is ordained in the *Church* (as well as the Sunne and Moone in the firmament) for the distinction of times.

8. Because that the whole Church

H. Wolph.  
præm chron.  
Apoc. 10.6  
Tempus est  
rerum mun-  
danarum  
duratio ex-  
trinsecus  
observata.  
H. Wolph.  
Chro. cap. I  
Tempus cum  
mandoce-  
pit, & non  
desinunt  
est, ibid.  
Gen. 2.3.  
Apoc. 1.10.



*a si quid  
horum tota  
die per or-  
be frequen-  
tat Ecclesia.  
Nam hoc  
quin ita fa-  
ciendum sit  
disputare,  
insolentis-  
simam sania  
est.*

*Aug. Epist.  
118. ad. Ian.  
Synod. Col.  
par. 9. c. 9.  
Ignat. ad  
Magnos.*

*Apolo. 2.*

*Origen.  
Homilia 7.  
super. Exo. 1*

Church by an vniuersall con-  
sent, euer since the *Apostles*  
time, haue still held the com-  
mandement of the *Sabbath*, to  
bee the morall and perpetuall  
Law of God, and the keeping  
of the *Sabbath* on the first day  
of the weeke, to bee the institu-  
tion of *Christ* and his *Apostles*.

The Synode, called *Synodus  
Coloniensis* saith, that the *Lords  
Day* hath beene famous in the  
Church euer since the *Apostles*  
time. *Ignatius* Bishop of *Anti-  
oock* liuing in *S. Iohns* time, saith,  
*Let euery one that loueth Christ,  
keepe holy the Lords Day, renou-  
ned by his Resurrection, which is  
the Queene of dayes, in which  
death is overcome, and life is  
sprung up in Christ.* *Iustin Mar-  
tyr*, who liued not long after  
him, sheweth, how the Christi-  
ans kept their *Sabbath* on the  
*Lords Day*, as wee doe. *Origen*,  
who liued about 180. yeeres af-  
ter *Christ*, shewes the reason  
why

why the Sabbath is translated to the Lords Day. *Augustine* saith, That the Lords Day was declared unto the Church by the Resurrection of the Lord upon that Day. *Et ex illo coepit habere festiuitatem suam*, and by Christ it was first ordained to bee kept holy: and in another place, that the Apostles appointed the Lords Day to bee kept with all religious solemnitie, because that upon that Day our Redeemer rose from the dead, which also is therefore called the Lords Day.

As therefore *Danid* said of the Curie of God, so I may say of the Lords Day, Glorious things are spoken of the Day of the Lord: for it was the Birth-day of the world, the first day wherein all creatures began to haue being. In it, Light was drawne out of darkenesse. In it the Law was giuen on Mount Sinai. In it the Lord rose from death to life. In it the Saints came out of their graues,

*Epist. ad Ianuar. 119 cap. 13. & ad Cassul. Epist. 86. Aug. de tem. serm. 251.*

*Psal. 87. 3. Aug. de tem. ser. 251. & 154. Conc. Const. can. 8. Wolphius chron. lib. 1. cap. 110. Muss. B. pont. postil. Dom. Pasch. Mat. 27. 52. Codoman. Annal. An. Mund. 2515*

Iosh. 6. 13.  
Apoc. 10. 7.

Aug. ad Cal.  
sul. Ep. 86.  
O ad Jan.  
1. 9. cap. 19.  
Aug. Serm.  
comp. 251.  
O 154.  
Con. 6. Con-  
stant. cap. 3.

graues, assuring that on  
Christians should rise to newnes  
of life. In it the Holy Ghost  
descended vpon the Apostles.  
And it is very probable, that  
on the seventh Day, when the  
seven Trumpets haue blowne,  
the cursed Iericho of this world  
shall fall, and our true Iesus  
shall giue vs the promised pos-  
session of the heavenly Cana-  
an.

Hee that would see the uni-  
forme consent of Antiquitie,  
and practice of the Primitiue  
Church in this point, let him  
read Eusebius Ecclesiasticall hi-  
story, Lib. 4. cap. 23. Tertullian  
lib. de Idolatria, cap. 14. Chrys-  
Serm. 5. de resurrectione. Consta-  
nt. Apost. lib. 7. cap. 37. Cyrillus  
Iohan. lib. 12. cap. 38. Of this  
iudgement are all the sound  
new writers: see Foxe on the  
Apoc. 1. 10. Bucer in Mat. 12.  
11. Gualt. in Malac. 3. hom. 13.  
Fulke on the Rhemish Testam.

Apoc.

Apoc. 1. 10. Chem. Exam. Con-  
 Trid. par. 4. De diebus Festis.  
 Wolph. Chronol. lib. 2. cap. 3.  
 \* Armin. Thes. in 4 precept. and  
 innumerable others. Learned  
 Junius shal speak for all: *Quam-*  
*obrem cum dies Dominicus, &c.*  
 Wherefore seeing the Lords day is  
 both by the fact of Christ (viz. his  
 Resurrection, and often appea-  
 ring to his Disciples upon that  
 day,) by the example and institu-  
 tion of the Apostles, and by the  
 continuall practice of the Ancient  
 Church, and by the testimony of  
 the Scripture, observed and sub-  
 stituted into the place of the Jew-  
 ish Sabbath; inepte faciunt, they  
 doe foolishly, who say that the ob-  
 servation of the Lords Day is of  
 tradition, and not from the Scrip-  
 ture, that by this meanes they  
 might establisth the Traditions of  
 men. And againe, The cause of  
 this change is the resurrection of  
 Christ, and the benefit of the re-  
 storing of the Church by Christ,  
 the

\* Non dubi-  
 tamus quin  
 varie apud  
 Christianos  
 Sabbatum  
 violetur, non  
 abstinendo  
 ab iis que  
 aliis diebus  
 licita sunt.  
 Armin. lu-  
 nius. Praefat.  
 in. Gen. 23.



ceremonies of which benesse  
did succeed in the place of the  
memory of the creation, Non-hu-  
mana traditione, sed Christi  
ipsius observatione & institu-  
to: Nor by the tradition of man,  
but by the observation and appoint-  
ment of Christ, who both on the  
day of his resurrection, and on e-  
very eighth day after, unto his  
ascension into heauen, did appear  
unto his Disciples, and came into  
their assemblies.

9. Because that the Lord  
himselfe expounded the end of  
the Sabbath, to bee a signe and  
document for euer, betwixt him  
& his people, that hee is Iehouah,  
by whom they are sanctified: and  
therefore must onely of them  
bee worshipped: and vpon the  
paine of death, charged his  
people for euer to keepe this  
memoriall vnuiolated. But this  
end is morall and perpetuall:  
Therefore the Sabbath is mo-  
rall and perpetuall. What God  
hath

Exo. 31. 12.

14, &c.

Ezech. 20.

12, 20.

Ezec. 46. 1,

2, 3, &c.

Exo. 31. 2.

Armin. di.

spit. Theol.

in precept. 4

Thef. 14.

Act. 10. 15.

both perpetually sanctified, let no man ever presume to make common or prophane. Vpon this ground it is, that the commandment rearmes this Day, the Sabbath of the Lord thy God. And God himselfe calles it, his Holy day. And vpon the same ground likewise, the old Testament consecrated all their Sabbaths & holy daies, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse idolatry. For the first Table makes it a part of Gods worship, to haue a Sabbath to his honour: So doth *Leuit. 23. 3. 37. 38.* &c. and *Ezec. 20. 20. Nehe. 9. 14.* the Sabbath is put for the whole worship of God. And our Sauour teacheth, that wee must worship the Lord God onely, *Matth. 4.* and therefore keepe a Sabbath to the onely honour of God. The holy Ghost notes it as one of *Ierooboams* greatest

Isa. 58. 13.

Reade H.  
Wolphius  
Chronol. de  
Tem. lib. 2.  
cap. 4. pag.  
118. & cap.  
7. pag. 104.  
&c.

greatest sinnes. That hee ordai-  
ned a feast from the deuise of his  
ewne heart, 1. King. 12. 33. And  
God threatneth to visite Israel  
for keeping the dayes of Baalim:  
that is, of Lords, as Papists doe  
of Saints, Hos. 2. 13. but saith  
that such forget him. And so in-  
deed none are lesse carefull in  
keeping the Lords Sabbath, then  
they who are most superstitious  
obseruers of Mens Holy dayes.  
The Church of Rome therefore  
commits grosse Idolatry.

First, in taking vpon her to  
ordaine Sabbaths, which belongs  
only vnto the Lord of the Sab-  
bath to doe.

Secondly, in dedicating those  
Holy-dayes to the Honour of  
Creatures, which in effect is to  
make them sanctifying Gods.

Thirdly, in tying to those  
dayes, Gods worship, prayers, fa-  
sting and merit.

Fourthly, in exacting on  
these dayes of Mens inuention, a

greater

greater measure of solemnity and sanctification, than vpon the *Lords Day*, which is Gods Commandement, which in effect is to preferre *Antichrist* before *Christ*. Our Church hath iustly abolished all superstitious and idolatrous feasts: and opely retaines a few holy-dayes to the honour of God alone, and easing of seruants, *Dent. 5. 14.* though long custome forceth to vse the old names, for ciuill distinction: As *Luke* vsed the prophane names of *Castor* and *Polux*, *Act. 28. 11.* and *Christians* of *Fortunatus*, *1. Cor. 16. 17.* *Mercurius*, *Rom. 16. 14.* and *Iewes* of *Mardocheus day*, *2. Machab. 15. 17.*

10. Lastly, the examples of Gods Iudgements on Sabbath-breakers, may sufficiently seale vnto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilfull prophane-  
ners



Num. 15. 32

2 Mac. 8.  
27, 28.Cant. Mag-  
del. 12. c. 6.Diff. de tem-  
pore, serm.  
I. 17.Tho. Can-  
tipra. lib. 2.  
de lapid Tem-  
pli admiran-  
dum. 2. diu  
Theo. hist.

ners of the Lords Day.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man, who (of a presumptuous mind) would openly go to gather Sticks on the Sabbath Day. The fact was small, True; but his sinne was the greater, that (for so small an occasion) would presume to breake so great a commandment.

*Nisaior* offering to fight against the *Iewes* on the Sabbath Day, was slaine himselve, and 35000. of his men.

A Husband-man grinding corne vpon the Lords Day, had his Meale burned to ashes.

Another carrying Corne on this day, had his Barne, and all his Corne therein burnt with fire from heauen the next night after.

Also a certaine Noble man (prophaning the Sabbath vsually in hunting) had a Childe by

by his wife, with a head like a dog, and with eares and chaps, crying like a hound.

A covetous *Flaxwife* at *Kinsbury* in *France*, *Anno. 1559.* vsing with her *Maids* to work at her Trade on the *Lords Day*, it seemed vnto them, that fire issued out of the *Flaxe*, but did no harme: the next *Sabbath* it tooke fire indeede, but was quickly quenched: but not taking warning by this, the *third Sunday* after it tooke fire again, burnt the house, and so scorched the *wretched woman*, with two of her children, that they dyed the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire alive and vnburnt.

On the 13. of *January*, *Anno Dom. 1582.* beeing the *Lords Day*, the *Scaffolds* fell in *Paris Garden*, vnder the people, at a *Beare-baiting*, so that eight were suddenly slaine, innumerable hurt

*Iohan Fine.*  
*l. 3. de*  
*Miraculis.*

*Stowes*  
*Abridgmeēt*  
*Anno. 1582.*  
*Discite iam*  
*moniti*  
*Dominum*  
*non temere*  
*Christum.*

hurt and maimed. A warning to  
such, who take more pleasure on  
the *Lords Day*, to be in a Theatre  
beholding carnall sports, then to  
bee in the Church, serving God  
with the spiritual works of Piety.

Many fearefull examples of  
Gods Iudgements by fire, haue  
in our dayes bin shewed vpon  
diuers townes, where the pro-  
phanation of the *Lords day* hath  
bin openly countenanced.

*Stratford vpon Anon* was  
twice on the same day twelue-  
moneth (beeing the *Lords day*)  
almost consumed with fire:  
chiefely for prophaning the  
*Lords Sabbaths*, and for contem-  
ning his Word in the mouth of  
his faithfull Ministers.

*Tenerton* in *Denonshire*,  
(whose remembrance makes my  
heart bleed) was oftentimes ad-  
monished by her godly Prea-  
cher, that GOD would bring  
some heavy Iudgement on the  
Towne, for their horrible pro-

prophanation of the *Lords Day*,  
occasioned, chiefly, by their  
Market on the day following.  
Not long after his death, on  
the third of *April*, *Ann. Dom.*  
1598. God (in lesse than halfe  
an houre) consumed, with a  
sudden and fearefull fire, the  
whole Towne except onely the  
Church, the *Courthouse*, and  
the *Almes-houses*, or a few  
poor peoples dwellings; where  
a man might haue seene 400.  
dwelling houses all at once on  
fire; and aboue fiftie persons  
consumed with the flame. And  
now againe since the former E-  
dition of this booke, on the fift  
of *August* last, 1612. (14. yeers  
since the former fire) the whole  
Towne was againe fired; and  
consumed, except some thirty  
houses of poore people, with the  
*Schoole-house*, and *Almes-*  
*houses*: They are blinde, who  
see not in this, the finger of  
GOD. God grant them grace

Whilest the  
Preachers  
cried in  
the Church  
prophane-  
nesse, pro-  
phanenesse,  
*Gain* would  
not suffer  
them to  
heare:  
therefore  
when they  
cryed Fire,  
fire, in the  
streete, God  
would not  
suffer any to  
helpe.



when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords Day*. Let other Townes remember the *Tower of Siloe*, *Luke 13. 4.* and take warning by their neighbours chastisements; feare **GODS** threatnings, *Ier. 17. 27.* and beleeue Gods Prophets, if they will prosper, *1. Chr. 20. 20.*

Many other examples of Gods Iudgements might be alledged: but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the *Lords day*; proceed in thy prophanation: it may bee the *Lord* will make thee the *next example*, to teach others to keepe his *Sabbaths* better.

Hee punisheth *some* in this life, to signifie how hee will plague all wilfull transgressours of his *Sabbaths* at the last day.

Thus wee haue prooued, that the Commandement of the *Sab-*

Sabbath is *Morall*, and that the change of it from the *Seventh*, to the first day of the weeke, was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgating of the Law, diuers ceremonies peculiar to the *Iewes*, were annexed, the rather to bind that people to the more carefull performance thereof; as to the first Commandement, *their deliuerance from Egypt*, shaddowing *their redemption from Hell*; to the fift commandement, *length of dayes in Canaan*: typing *eternall life in Heauen*: to the sixt Commandement, *Abstinence from blood and things strangled*, figuring the care to abstaine from all kinde of Murther: and to the whole Law, the ceremony of a *Parch-memt-lace* putting them in minde to keepe within the limits of the Law. So likewise to the fourth commandement were added some Ceremo-

28. 1000. 2  
618

Exo. 3. 12.  
Exo. 10. 12.  
Deut. 2. 7.  
It was the  
Sabbath  
day, on  
which Mo-  
ses and the  
children of  
Israel sang  
to God,  
when they  
were deli-  
vered from  
the hand of  
the Egyptians.

n Num. 15.

no 38

a Num. 18.

9, 10

b Exo. 35. 23

c Exo. 16. 23

d Deut. 5. 5.

e It was the Sabbath

day, on

which Mo-

ses, and the

children of

Israel sang

to God,

when Pha-

raoh and his

Hoste were

drowned in

the Sea,

Exod. 15.

See Trem.

and Iun.

notes on

Deut. 5. 15.

and on

Exo. 12. 15.

*mies* which peculiarly belonged to the *Jewes*, and to no other people: as first, the *double* 2 *Sacrifices* appointed for them on the Sabbath day, shadowing how God will bee served on the Sabbath, with greater obedience than on the week dayes. Secondly, the *brigid and strict* *ceasing from making of Fire*, *c* dressing of meate, and all bodily labour, both *d* remembering them of their full deliverance by *Moses* conduct from the fiery Furnace, and slavery of *Egypt*, vpon *e* that day: as also shadowing vnto them the *eternall redemption of their Soules from hell*, by the death of Christ. Thirdly, the keeping of the Sabbath vpon the *precise* *Seuenth day*, in order of the Creation: shadowing to the *Jewes*, that Christ by his death, & resting on their Sabbath in the Grave, should bring them *rest & ease*, from the burthen and yoke of the Legall cere-

ceremonies, which neither they, nor their Fathers were able to beare, *Act. 20. 10. Col. 2. 16, 17.*

And howsoever in *Paradise* before mans Fall, the keeping of the Sabbath on the seventh day of the *Creation*, was not a Ceremony, but an Argument of perfection: yet after the Fall, it became Ceremoniall, and subject to change, in respect of the restoration by Christ; As *Mans* life before the Fall, being *Immortall*, became afterwards *Mortall*: and nakednesse being an Ornament before, became afterwards a shame; and *Marriage* became a type of the *Mysticall* union betwixt *CHRIST* and his Church, *Ephes. 5.* And to fulfill the Ceremonies (added for the *Jewes* sake vnto the Sabbath) Christ at his Death rested in the graue all the *Jewish Sabbath* day; and by that rest, fulfilled all those Ceremoniall necessities. Now, as the



ceasing of the Ceremonies annexed to the 1. 5. and 6. Commandements, and to Marriage, did not abolish those commandements, and Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousness: no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the moralitie of the Commandment of the Sabbath; so that though the Ceremonies bee abolished, by the accessse of the Substance; and the Shadow overshadowed by the Bodie, (which is *Christ*) yet the holy rest (which was commanded & kept, before either the Iewes were a people, or those Ceremonies annexed to the Sabbath) still continued as Gods perpetuall Law, whereby all the posteritie of *Adam* are bound to rest from their ordinary busines, that they may wholly spend every

very seventh day in the solemn worship, and onely service of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any ceremony.

The chiefe objections against the moralitie of the Sabbath, are three.

1. That of Paul to the Galatians, *Ye observed dayes, and moneths, and times, and yeeres, &c.* But there the Apostle condemnes not the morall Sabbath, (which wee call the Lords day, and which hee himselfe ordained according to Christs commandement, in the same Churches of Galatia and Corinth, and kept himselfe in other churches) but he speaks of the Iewish daies, and times, and yeeres, and the keeping of the Sabbath on the seventh day from the Creation, which hee tearmeth shadows of things to come, abolished now

Obiect.  
Gal 3.10.

1 Cor. 16. 1  
and 14. 37.

Act. 20. 7.

Col. 2. 17.  
Leuit. 33.  
37, 38.

by Christ the body; and in the Law are called *Sabbaths*; but distinguished from the *moral Sabbaths*.

Obiect. 2.  
Col. 2. 16.

2. That of *Paul* to the *Galassians*: *Let no man therefore condemne you in meat and drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath dayes.* But here the Apostle meaneth the *Jewish* ceremoni-  
all *Sabbaths*, not the *Christian Lords Day*, as before.

Obiect. 3.  
Rom. 14. 15

3. That of the same Apostle to the *Romanes*, *This man esteemeth one day above another day; and another counteth every day alike, &c.*

Rom. 15. 7.

But *S. Paul* makes no such account: for the question there is not betweene *Jew* and *Gentiles*, but betweene the *stronger* and *weaker* *Christians*. The *stronger* esteemed one day above another, as appears in that there was a day both comman-  
ded, & receiued in the Church,  
every

every where knowne and honoured by the Name of the *Lords Day*. And therefore *Paul* saith here, that *hee that obserued this Day, obserued it vnto the Lord*. The obseruation whereof, because of the change of the *Jewish seventh day*, some weake *Christians* (as many now-a-days) thought not so necessary: so that if men (because the *Jewish day* is abrogated) will not honour and keepe holy the *Lords Day*; but count it like other dayes: it is an argument (saith the Apostle) of their weakenesse, whose infirmitie must bee borne, till they haue time to bee further instructed and perswaded. Other objections are friuolous, & not worth the answering.

*The true manner of keeping holy the Lords Day.*

**N**OW the sanctifying of the Sabbath consists in



two things. First, In resting from all servile and common businesse pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy meanes, which belong to our spirituall life.

For the first.

1. The servile and common workes, from which wee are to cease, are generally all civill workes from the<sup>\*</sup> least to the greatest.

More particularly:

First, from all the workes of our calling, though it were reaping in the times of harvest.

Secondly, from carrying burthens, as Carriers do: or riding abroad for profit, or for pleasure: God hath commanded that the beasts should rest on the Sabbath Day, because all occasion of traueilling or labouring with them should bee cut off from man. GOD gives them that Day a rest, and hee that, without necessitie, deprives them

\* Exo. 31.

20, 30.

Exo. 31. 13,

14.

Exod. 31.

11, &c.

Exo. 34. 21.

Neh. 13. 39.

Ier. 17. 21,

22, 27.

Deut. 5. 14.

them of their rest on the Lords Day: the *groanes* of the poore tyred beasts, shall in the day of the Lord, rise vp in *Iudgement* against him. Likewise such as spend the greatest part of this Day in *trimming*, *painting* and *pampering* of themselves, like *Iezabels*, doing the *Dinels* work vpon Gods Day.

Rom. 8. 22.  
Deut. 25. 4.  
1 Cor. 9. 9.

Thirdly, from keeping of *Faires* or *Markets*, which for the most part God punisheth with pestilence, fire, & strange floods.

Neh. 13. 15,  
16, 16.

Fourthly, from studying any Books or Science, but the holy Scriptures, and Diuinitie. For our study must be *to bee raniſhed in spirit vpon the Lords Day*. In a word, thou must on that Day cease in thy calling to do thy worke; that the Lord by his calling, may do *his* worke in thee. For whatſoeuer is gotten by *common working* on this Day, shall neuer bee *blessed* of the Lord.

Apoc. 1. 15.

Lord: (but it will proue like *Achans* gold, which beeing gotte contrary to the Lords Commandement, brought the fire of Gods curse vpon all the rest which hee had lawfully gotten. And if Christ scourged them out as *theeues*, who bought and sold in his Temple, (which was but a ceremony shortly to be abrogated: ) is it to bee thought, that he will euer suffer those to escape vnpunished who (contrary to his Commandement) buy and sell on the *Sabbath day*, which is his perpetuall Law? Christ calleth such, sacrilegious Theeues; and as well may they steale the *Communion cup* from the *Lords table*, as steale from God, the chiefeest part of the *Lords Day*, to consume it in their owne lusts. Such shall one day finde the Iudgements of God, heauier than the opinions of man.

Fifthly, from all recreations,  
and

and sports, which at other times are lawfull: for if lawful works be forbidden on this day, much more lawfull sports; which doe more *steale* away our affections from the contemplation of *beauenly* things, than any bodily worke or labour. Neither can there bee vnto a man (that *delighteth* in the Lord) any greater *delight* or *recreation*, than the *sanctifying* of the Lords day. For can there bee any greater ioy for a *person* condemned, that to come to his Prince his house to haue his *pardon* sealed? for one that is deadly *sicke*, to come to a *Physician* that can *cure* him? or for a *Prodigall* child that fed on the huskes of Swine, to bee admitted to eate the bread of Life, at his *Fathers* Table? or for him who feares for *sin* the tidings of death, to come to heare from God the assurance of eternall life? If thou wilt allow thy selfe, or thy seruant recreation;

Isa. 58. 13, 14

Psal. 37.



recreation; allow it in the fixe dayes which are *thine*: not on the *Lords Day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to bee vsed on this day: but so farre, as it may helpe the *soule* to doe more cheerefully the *Service of the Lord*.

Eph. 5. 18, 19.  
Rom. 2. 11.  
Deu. 28. 47

Sixtly, from *grosse feeding*, *liberall drinking* of Wine, too strong drink, which may make vs either *drowsie*, or *vnapt* to serue God with our hearts and minds.

Isa. 58. 13.

Seuenthly, from all talking about worldly things, which hindreth the sanctifying of the *Sabbath*, more than working, seeing one may *worke alone*, but cannot *talke* but with *others*.

He that keepes the *Sabbath*, onely by resting from his *ordinary worke*, keepes it but as a *Beast*. But *rest* on this day, is so farre commanded to *Christians*, as it is an helpe to *sanctification*:

ification: and labour so farre forbidden, as it is an impediment to the outward and inward worship of God.

If then those recreations, which are lawfull at other times, are on the Sabbath not allowed; much more those that are altogether at all times unlawful. Who without mourning can indure to see Christians keepe the Lords Day, as if they celebrated a feast rather to Bacchus, then to the honour of the Lord Iesus, the Savior & Redeemer of the World? For having serued God but an houre in outward shew, they spend the rest of the Lords Day, in sitting downe to eat and drinke, and rising up to play: First, balasting their bellies with eating and drinking; and then feeding their lusts with playing and dancing. Against which prophanation, all holy Diuines, both old and new, haue in their times most bitterly

1 Cor. 10. 7.

Eccl. 31. 6,  
18, 19.

*Melius enim  
arare quam  
saltare in  
Sabbato,  
Aug. in tit.  
Pla. 91.*

*AA. 17. 31.  
Rom. 2. 12,  
&c.  
2 Thes. 2. 8,  
&c.*

bitterly inueighed. In so much that *Augustine* affirmeth, that it was better to plough, than to dance vpon the Sabbath Day.

Now in the Name of Almighty God (who rested, hauing created Heauen and Earth:) and of his eternall Sonne Iesus, the Redeemer of his Church, who shall shortly come, on the dreadfull day of Doome, to iudge all men according to the obedience which they haue shewed to his Commandments: I require thee who readest these words, as thou wilt answer before the face of Christ, and all his holy Angels at that day, that thou better weigh and consider, whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chesse-playing, Bowling, Shooting, Beare-bayting, Carousing, Tippling, and such other fooleries of Robin-hood, Morrice-dances, Wakes, and May games, bee exercises

ercises that God will *blesse* and allow on the *Sabbath Day*. And seeing that no action ought to bee done that day, but such as whereby wee either *blesse God*, or looke to receiue a  *blessing* from God; how darest thou do those things on that *bleſſed day*, on which thou darest not to pray to *God* to bestow a  *blessing* on it to thy use? Heare this, and tremble at this, O *prophane youth of a prophane age*!

O heart all frozen, and void of the feeling of the grace of *God*! that hauing *every day* in fixe, *every houre* in euery day, *every minute* in euery houre, so tasted the sweete mercy of thy God in Christ, without which thou hadst perished euery moment! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters seruice that *one day* of the weeke, which he hath reserved for his *owne* praise and worship! Let  
men



*Laſtan. lib. 7.  
cap. 2.*

men in defence of their prophaneneſſe, object what they will, and answer that the Diocel puts in their mouthes: yet I would wish them to remember, that seeing it is an ancient tradition in the Church, that the Lords second comming shall bee vpon the Lords Day, how little ioy they should haue, to bee ouertaken in those carnall sports, to please themselves: when their Master should finde them in spirituall Exercises seruing him. The prophaneſt wretch would then wish rather to be taken kneeling at prayers in the Church, then skipping like a Goat in a daunce. If this cannot mooue, yet I would wish our impure gallants to remember, that whilest they thus daunce on the Lords Day, (contrary to the Lords commandement) they doe but daunce about the pits brinke; and they know not which of them shall first

first fall therein. Whereinto  
beeing once false, without re-  
pentance, no greatnesse can ex-  
empt them from the vengeance  
of that great GOD, whose  
Commandement (contrary to  
their knowledge and Consci-  
ence) they doe thus presumptu-  
ously transgress. If then Gods  
Commandement cannot deterre  
thee; nor Gods Word advise  
thee: I say no more, but what S.  
John said before me, a *He which*  
*is filthy, let him bee filthy*  
*still.*

For the second.

2. The Consecration of the  
Sabbaths rest consists in perfor-  
ming three sorts of duties: First,  
before: Secopdly, at: Thirdly,  
after the publike exercises of  
the Church.

The duties to bee performed be-  
fore the publike exercises, are;

I. To give over working be-  
time on the Eve, that thy bo-  
dy may be the more refreshed,  
and

Apo. 12. 12.

3 This was  
the last and  
heaviest  
curse that  
Saint John  
wished spi-  
rituall Ba-  
bylon.

Apo. 2. &amp; 3.

Iſa. 56. 2. & c  
& 58. 13, & c

and thy minde the better fitted to sanctifie the *Sabbath* on the next day. For want of this preparation, thy selfe and thy seruants being tyred with labour and watching the night before, are so heavy, that when you would bee seruing God, and hearing what his Spirit saith vnto his Church for your soules instruction; you cannot hold vp your heads for sleeping: to the dishonour of God, the offence of the Church, and the shame of your selues: therefore the Lord commands vs not onely to keep Holy; but also to remember afore-hand the Sabbath day, to keepe it holy, by preparing our hearts, and removing all businesse that might hinder vs to consecrate it, as a glorious Day vnto the Lord. Therefore whereas the Lord in the other Commandements doth but either bid or forbid: hee doth both in this Commandement, and that with

with a speciall *memorandum*;  
As if a Master should charge  
his servant to looke well vnto  
ten things of great trust; but to  
have a more speciall care to re-  
member one of these ten, for di-  
uers weighty reasons: should  
not a faithfull servant that loves  
his Master, shew a more speciall  
care vnto that thing above all o-  
ther businesse?

Thus *Moses* taught the peo-  
ple ouer-night to remember the  
*Sabbath*: and it was a holy cu-  
stome among our fore-fathers,  
when at the ringing to Prayer  
on the Eue before, the *Huf-*  
*bandman* would giue over his  
labour in the Field; and the  
*Trades-man* his worke in the  
shop, and go to Euening Pray-  
er in the Church, to prepare  
their soules, that their minds  
might more cheerefully attend  
Gods worship on the *Sabbath*  
Day.

2. To possesse that night by  
vessel

EXO. 16. 33,  
&c.



Exod. 9. 24.

1. Cor. 7. 5.

Gen. 35. 2.

1. Thes. 4. 4

1. Sam. 11. 5

Exo. 19. 16

Psal. 9. 22.

Eccl. 4. 17.

*vesell in Holinesse and Honour:*  
that thou mayest present thy  
soule *more purely* in the sight of  
God the next morning.

3. To rise vp early in the  
morning on the Sabbath day. Be  
carefull therefore to rise *sooner*  
on this day than on other  
dayes: by how much the *service*  
of God is to bee preferred be-  
fore all *earthly* busineses: For  
there is no *Master* to serue so  
*good* as God; and in the end, *no*  
*worke* shall bee better rewarded  
than his *service*.

4 When thou art vp, confi-  
der with thy selfe, what an *im-  
pure* sinner thou art; and into  
what an holy place thou goest  
to appeare, before the *most holy*  
God, who seeth thy heart, and  
hateth all impuritie & hypocri-  
sie. Examine thy selfe therefore  
before thou goest to Church,  
what *griuous* sinnes thou hast  
committed the *weeke* past; con-  
fesse them vnto God, and ear-  
nestly

nestly pray for the pardon and  
forgiuenesse of them; & for recon-  
cile thy selfe with God in Christ.  
Renue thy *vowes* to walke more  
conscionably, and pray for an  
increase of those graces, which  
thou hast, and a supply of those  
which thou wantest. But espe-  
cially pray, that thou mayest  
haue grace to heare the *Word* of  
God read and preached with  
profit: and that thou mayest re-  
ceiue the holy *Sacrament* with  
comfort (if it bee Communion  
day) that God by his holy Spirit  
would assise the Preacher, to  
speake something that may kill  
thy sinne, and comfort thy soule:  
which thou maiest doe in this,  
or the like sort.

*A Morning Prayer for the  
Sabbath day.*

O Lord most high, O God  
eternall, all whose workes  
are glorious, and whose  
Thoughts are very deepe: there  
can

Col. 4. 3.

Ps. 71. 1, 2, 3

1 Chro. 29.  
11, &c.

can bee no better thing, than  
praise thy Name, and to declare  
thy louing kindnesse in the Mor-  
ning, on thy holy and blessed Sab-  
bath Day. For it is thy will and  
Commandement, that wee  
should sanctifie this day in thy  
seruice and praise: and in the  
thankfull remembrance as of  
the creation of the world by the  
power of thy Word: so of the  
redemption of Mankinde by the  
death of thy Sonne. Thine (O  
Lord) I confesse, is greatnesse, and  
power, and glory, and victory,  
and praise: for all that is in hea-  
uen and earth is thine: Thine is  
the kingdome, O Lord, and thou  
excellest as head ouer all. Both ri-  
ches and honour come of thee, and  
thou reignest ouer all, and in thine  
hand is power and strength; and  
in thine hand it is to make great,  
and to giue grace vnto all. Now  
therfore, O my God, I praise thy  
glorious Name; that whereas  
I a wretched sinner, hauing so  
many

many wayes prouoked thy  
Maiestie to anger and displea-  
sure, thou notwithstanding,  
of thy fauour and goodnesse,  
(passing by my prophanenesse  
and infirmities) hast vouchsa-  
fed to adde this *Sabbath* againe  
into the number of my dayes.  
And vouchsafe, O heauenly  
Father, for the merits of *Je-  
sus Christ* thy Sonne (whose glo-  
rious Resurrection thy whole  
Church celebrateth this day)  
to pardon and forgiue mee all  
my finnes and misdeeds. Especi-  
ally, O Lord, cleanse my  
soule from those filthy finnes,  
with the blood of thy most  
pure and vndefiled *Lambe*,  
which taketh away the finnes of  
the world. And let thy *Holy*  
*Spirit* more and more subdue  
my corruptions, that I may bee  
renewed after thine owne Image,  
to serue thee in newnesse of life,  
and holinesse of conuersation. And  
as of thy mercie, thou hast

t Here thou  
mayest  
confesse  
whatsoever  
sin of the  
last weeke  
clogs thy  
conscience.  
*Ioh. 1. 29.*

X

brought



brought mee to the beginning of this blessed day : so I beseech thee , make it a day of *Reconciliation* , betwixt my *sinfull soule*, and thy *Diuine Maiestie*. Giue me grace to make it a day of *Repentance* vnto thee , that thy goodnesse may seals it to bee a day of *pardon* vnto mee : and that I may remember that the keeping *Holy* of this day , is a commandement which thine owne finger hath written : That on this day , I might meditate on the glorious workes of our *Creation* and *Redemption*, and learne how to know and to keepe all the rest of thy holy Lawes and Commandements. And when anon , I shall with the rest of the holy Assembly , appeare before thy presence in thy House , to offer vnto thee our *Morning sacrifice of praise and Prayer*; and to heare what thy Spirit , by the preaching of thy Word,

Word, shall speake vnto thy ser-  
uant, O let not my sinnes stand  
as a Cloud, to stop my prayers  
from ascending vnto thee, or to  
keepe backe thy Grace from  
descending by thy Word, into  
my heart. I know, O Lord, and  
tremble to thinke; that *three*  
*parts* of the good seed falls vp-  
on bad ground: O let not my  
heart bee like the *High way*,  
which through hardnesse, and  
want of true vnderstanding, re-  
ceiues not the Seed till the euill  
one commeth, and catcheth  
it away: nor like to the stony  
ground, which heareth with ioy  
for a time, but falleth away as  
soone as persecution ariseth for  
thy Gospels sake: nor like the  
*Thorny ground*, which by the  
cares of this world, and the deceit-  
fulnesse of riches, choketh the word  
which it heareth, and makes it al-  
together unfruitfull: but that  
like vnto the good ground, I  
may heare thy Word, with an

Mat. 13. 1. &  
Luke 8. 25.

Col. 4. 8.

A. 26. 1.

1 Thes. 5.

12.

Heb. 13. 17.

1 Cor. 11. 10

Eph. 3. 10.

1 Pet. 1. 12.

honest and good Heart, understand it, and keepe it, and bring forth fruit with patience, in that measure that thy Wisedome shall thinke meete for thy glory, and mine euerlasting comfort. Open likewise, I beseech thee, O Lord, the doore of vnrance, vnto thy faithfull seruant, whom thou hast sent vnto vs to open our eyes, that wee may turne from darkenesse to light, and from the power of Satan, vnto God: that wee may receiue forgiveness of sinnes, and inheritance among them which are sanctified by faith in Christ. And giue mee grace to submit my selfe vnto his Ministry, as well when hee terrifieth mee with iudgements, as when hee comforteth mee with thy Mercies, and that I may haue him in singular loue for his workes sake; because hee watcheth for my soule, as hee that must giue an account for the same vnto his Master. And giue

give mee grace to behaue my  
selfe in the *holy* Congregation  
with comelineffe and reue-  
rence, as in thy *presence*, and  
in the sight of thy holy *An-*  
*gels*. Keepe mee from drow-  
sinesse and sleeping, and from  
all wandering thoughts, and  
worldly imaginations: sancti-  
fiemy *Memory*, that it may bee  
apt to receiue, and firme to  
remember those good and  
profitable *Doctrines*, which  
shall bee taught vnto vs out of  
thy Word. And that through  
the *assistance* of thy *Holy Spi-*  
*rit*, I may put the same lessons  
in practice for my *direction* in  
prosperitie, for my consol-  
ation in misery, for the amend-  
ment of my life, and the glo-  
ry of thy name. And that  
this day, which *godlesse* and  
*prophane* persons spend in their  
owne lusts and pleasures, I (as  
one of thy obedient seruants)  
may make my chiefe *delight* to



Isa. 66. 33.

consecrate it to thy glory and honour, not doing mine owne wayes, nor seeking mine owne will, nor speaking a vaine word; but that ceasing from the workes of Sinne, aswel as from the workes of mine ordinary calling. I may through thy blessing, feele in my heart the beginning of that eternall Sabbath, which in vspeakeable ioy and glory I shall celebrate with thy Saints and Angels, to thy praise and worship in thy heavenly Kingdome for euermore. All which I humbly craue at thy hands, in the name and mediation of my Lord; in that forme of Prayer which hee hath taught mee;

*Our Father which art in heauen,  
&c.*

Having thus in private prepared thine owne soule, if thou hast the charge of a Family,  
call

call all thy *Houſhold* together, reade a Chapter, and pray as in the weeke dayes: but remember ſo to diſpatch theſe *private preparations* and duties, as that thou and thy Familie may bee in the Church, before the beginning of Prayers: Elſe your private exerciſes are rather an *hinderance* than a *preparation*. And as thou (and thy Houſhold) doe goe in all *reuerence* towards the Church, let euery one meditate thus with himſelfe:

*Things to bee meditated as thou goeſt to the Church.*

1. **T**Hat thou art going to the *Court* of the Lord, & to ſpeake with the great God by prayer; and to heare his Maieſtic ſpeake vnto thee by his Word, and to receiue his *bleſſing* on thy ſoule, and thy *honest labour*, in the *ſixte dayes* laſt paſt.

*Pſal, 100. 5.*

Psal. 42. 1, 2.

Psal. 84. 10.

Psal. 5. 8.

Gen. 28. 16,  
17.1 Cor. 14.  
25.

Psal. 26. 8.

2. Say with thy selfe by the way; *As the Hart brayeth for the Riners of waters, so panted my soule after thee, O God. My soule thirsteth for God, even for the living God: when shall I come and appeare before the presence of God? For, a day in thy Court is better than a thousand otherwhera. I had rather bee a doore-keeper in the House of my God, than to dwell in the Tabernacles of wickednesse. Therefore I will come into thy House in the multitude of thy mercies, and in thy feare will I worship toward thine holy Temple.*

3. As thou entrest into the Church, say, *How fearefull is this place? This is none other but the House of God, that is the gate of Heauen. Surely, the Lord is in this place: God is in this people indeed. And prostrating with thy face downeward, beeing come to thy place, say, O Lord, I haue loued the habitation of thy*

thy House, and the place where  
thy Honour dwelleth. One thing  
therefore have I desired of thee  
that I will require, even that I  
may dwell in thy House all the  
dayes of my life, to behold thy  
beautie, and to visit thy Temple:  
therefore will I offer in thy Ta-  
bernacle Sacrifices of ioy, I will  
sing and praise the Lord. Hear-  
ken unto my voice, O Lord, when  
I cry; haue mercy also upon mee,  
and heare mee. Doubtlesse, kind-  
nesse and mercy shall follow mee all  
the dayes of my life, and I shall re-  
maine a long season in the house of  
the Lord. And this is that pre-  
paration, or looking to our  
feet, whereto Salomon aduifeth  
vs, before wee enter into the  
House of God.

Psal. 27. 4.

Psal. 27. 6.

Psal. 23. 6.

Eccles. 4. 27



*The second sort of Duties which  
are to be performed at the time  
of the Holy Assembly.*

1 Cor. 12.

13.

Act. 2. 2,

45. & 4. 32.

Eccl. 5. 1.

**W**hen Prayers beginne,  
lay aside thine owne  
private Meditations; and let  
thine *Heart* ioyne with the Mi-  
nister and the whole Church,  
as being *one Body of Christ*; and  
because that God is the God of  
*order*, hee will haue all things to  
bee done in the Church with *one*  
*heart and accord*, and the exer-  
cises of the Church are *com-*  
*mon and publique*. It is therefore  
an ignorant pride, for a man to  
thinke his owne private pray-  
ers more effectuell than the  
*publique* prayers of the whole  
Church. *Salomon* therefore ad-  
uiseeth a man not to bee *rash*, to  
utter a thing in the Church  
before GOD. Pray therefore  
when the Church prayeth, sing  
when they sing, and in the acti-  
on

on of kneeling, standing, sitting, and such indifferent ceremonies (for the auoiding of scandal, the continuance of charity, and intestimony of thine obedience) \* conforme thy selfe to the manner of the Church wherein thou liuest.

Whilest the Preacher is expounding and applying the Word of the Lord, looke vpon him; for it is a great helpe to stirre vp thine attention, and to keepe thee from wandering thoughts: so the eyes of all that were in the Synagogue, are said to bee fastened on Christ whilest hee preached, and that all the people hanged vpon him when they heard him. Remember that thou art there as one of Christs Disciples, to learne the knowledge of Salvation, by the remission of sinnes, through the tender mercie of GOD, Luke 1.

77.

Bee not therefore in the Schoole

Eze. 46. 10.  
Psal. 110. 3.

\* Cum Romam venio, ieiunio Sab-  
bato, cum hic  
sum, non iei-  
iunio. Sic O-  
ru ad quam  
forte Ecclesi-  
am veneris  
eius morem  
serua, si cui-  
quam non  
visesse sca-  
dalo, nec  
quenquam  
tibi.

Amb.  
confi.  
Aug. Ep. ad  
Ianuar.  
Luke 4. 30.  
Luke 19. 48.

*Schoole of Christ*, like an idle boy in a *Grammar Schoole*, that often heareth, but neuer learneth his lesson: and still goeth to Schoole, but profiteth nothing. Thou hatest it in a childe: Christ detesteth it in thee. To the end therefore that thou mayst the better profit by hearing, marke:

1. *The coherence and application of the Text.*

2. *The chiefe summe or scope of the holy Ghost in that Text.*

3. *The diuision or parts of the Text.*

4. *The doctrines; and in euery doctrine, the proofes, the reasons, and vses thereof.*

A method of all others, easiest for the people (beeing accustomed thereto) to helpe them to remember the Sermon; and therefore much wished to bee put in practice of all faithfull Pastors, who desire to edifie their people in the know-

Knowledge of God, and his true Religion.

If the Preachers method bee too *curious* or *confused*, then labour to remember:

1. *How many things be taught which thou knewest not before; and be thankfull.*

2. *What sinnes bee reproofed, wherof thy conscience tells thee that thou art guilty, and therefore must be amended.*

3. *What vertues be exhorteth vnto, which are not so perfect in thee, and therefore endeavour to practise them with more zeale and diligence.*

But in hearing, apply euery speech as spoken to *thy selfe*, rather by God then by *Man*: and labour not so much to heare the words of the Preacher sounding in thine eare, as to feele the operation of the Spirit, working in thy heart. Therefore it is said so often, *Let him that hath an eare, heare what*

Isa. 2. 2.

Act. 10. 33.

1 Chr. 17. 25.

Gal. 4. 14.

1 Thes. 2. 13.

Apoc. 2. 7.



*Schoole of Christ*, like an idle boy in a *Grammar Schoole*, that often heareth, but neuer learneth his lesson: and still goeth to Schoole, but profiteth nothing. Thou hatest it in a childe: Christ detesteth it in thee. To the end therefore that thou mayst the better profit by hearing, marke:

1. *The coherence and application of the Text.*

2. *The chiefe summe or scope of the holy Ghost in that Text.*

3. *The diuision or parts of the Text.*

4. *The doctrines; and in euery doctrine, the proofes, the reasons, and vses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to helpe them to remember the Sermon; and therefore much wished to bee put in practice of all faithfull Pastors, who desire to edifie their people in the know-

knowledge of God, and his true Religion.

If the Preachers method bee too curious or confused, then labour to remember:

1. How many things be taught which thou knewest not before; and be thankfull.

2. What sinnes bee reproofed, wherof thy conscience tells thee that thou art guilty, and therefore must be amended.

3. What vertues be exhorteth vnto, which are not so perfect in thee, and therefore endeavour to practise them with more zeale and diligence.

But in hearing, apply euery speech as spoken to thy selfe, rather by God then by Man: and labour not so much to heare the words of the Preacher sounding in thine eare, as to feele the operation of the Spirit, working in thy heart. Therefore it is said so often, Let him that hath an eare, heare what

Isa. 2. 2.

Act. 10. 33.

1 Chr. 17. 25.

Gal. 4. 14.

1 Thes. 2. 13.

Apoc. 2. 7.

Luk. 24. 32.

a Luk. 11.

28.

b Rom. 14.

16.

c Deu. 33. 3.

d Ioh. 10. 27

e Ioh. 8. 47.

&amp; 18. 7.

f Luk. 8. 21.

Mar. 3. 35.

what the Spirit speaks to the Church. And, did not our hearts burne within vs, whilest hee opened vnto vs the Scriptures?

And thus to heare the Word, hath a a blessing promised thereto. It is the acceptable b sacrificing of our selues vnto God. It is the c surest note of Christs Saints: The d truest marke of Christs sheepe: the e apparentest signe of Gods Elect: the very blood, as it were, which vniteth vs to bee the f spirituall kindred, Brethren and Sisters of the Sonne of G O D. This is the best Art of memory for a good hearer,

When the Sermon is ended:

1. Beware thou depart not like the nine Lepers, till that for thine instruction to sauing health, thou hast returned thanks and praise to God by an after prayer, and singing of

a Psalm: and when the blessing is pronounced, *stand up* to receive *thy part* therein, and heare it, as if Christ himselfe (whose Minister hee is) did pronounce the same vnto thee: for in this case it is true: *Hee that heareth you, heareth mee,* and the Sabbath day is *Blessed*, because God hath appointed it to bee the Day, *wherein by the mouth of his Ministers, hee will blesse his people, which heare his Word, and glorifie his Name.* For though the Sabbath day in it selfe bee no more blessed than the other sixe dayes, yet (because the Lord hath appointed it to holy *uses* above others) it doth as farre excell the other dayes of the Weeke: as the *consecrated bread* which we receive at the *Lords Table*, doth the *common bread* which wee eate at our *owne Table*.

Eze 46. 16.  
Luk. 10. 16.

Numb. 6.  
23, 27.

1. If it bee a Communion day,



day, draw neere to the Lords Table, in the *wedding garment* of a *faithfull* and *penitent* heart, to bee partaker of so holy a *banquet*.

And, when *Baptisme* is to bee administred, stay and behold it with all reuerent attention, that so thou mayst; First, shew thy *reuerence* to Gods *ordnance*: Secondly, that thou mayest the better consider thine *owne engrafting* into the visible body of *Christs Church*: and how thou performest the *vowes* of thy new *Couenant*. Thirdly, that thou mayest repay thy *debts* in praying for the Infant which is to bee baptized (as other Christians did in the like case for thee) that God would giue him the *inward* effects of Baptisme, by his *Blood* and *Spirit*. Fourthly, that thou mayest *assist* the Church in praising God, for *grafting* another member into his

his *mysticall Body*. Firstly, that thou mayest prooue whether the effects of Christs death kill sinne in thee; and whether thou bee raised to newnesse of life by the *vertue* of his *Resurrection*: and so to bee humbled for thy *wants*, and to bee thankfull for his *grace*. Sixtly, to shew thy selfe to bee a free man of Christs *Corporation*: hauing a voice or consent in the admission of others into that holy societie.

3. If there bee any *Collection* for the Poore, freely without *grudging* bestow thine Almes, as God hath blessed thee with abilitie.

And thus farre of the duties to be performed in the holy Assembly.

Now

1 Cor. 16. 1  
1 Cor. 9. 5,  
6, 7, &c.

*Now of the third sort of duties after the holy Assembly.*

Leu. 11. 3.

Psa. 119. 11

Mar. 13. 19.

**A** S thou returnest home, or when thou art entred into thy House, *meditate* a little while vpon those things which thou hast heard. And as the cleane Beasts which chew the cudde; so must thou bring againe to thy remembrance, that which thou hast heard in the Church: And then kneeling downe, turne all to a Prayer, beseeching God to giue such a blessing to those things which thou hast heard, that they may bee a *direction* to thy life; and a *consolation* vnto thy Soule. For till the Word bee made thus our owne, and as it were close hidden in our hearts, wee are in danger lest Satan steale it away, and wee shall receiue no

no profit thereby. And when thou goest to Dinner, in that reuerend and thankfull manner before prescribed, remember, according to thine abilitie, to haue one or more poore Christians, whose hungry bowels may bee refreshed with thy meate; imitating Holy Iob, who protested that hee did neuer eate his morsels alone, without the good company of the poore and Fatherlesse; that is the Commandement of Christ our Master, Luke 14. 13. Or at least wise, send some part of thy Dinner to the poore, who lyes sicke in the backe Lane, without any food. For this will bring a blessing vpon all thy workes and labours; and it will one day more reioyce thy soule, than it doth now refresh his body, when Christ shall say vnto thee, O blessed Childe of GOD, I was an hungry, and thou

Iob 31. 17,  
18.

Hest. 9. 22.  
Deu. 15. 10,  
&c.

Mat. 25. 35,  
&c.



If thou bee a priuate man, either performe these holy duties by thy selfe, or ioyne with some godly Familie in the performance of them,

Act. 17. 11.  
Heb. 5. 14.  
Mat. 26. 30.

\* Deu. 6. 7,  
10.  
Heb. 6. 1.

thou gauest me meate, &c. And for as much as thou hast done it for my sake to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine owne selfe.

When dinner is ended, and the Lord praised, call thy family together, examine what they haue learned in the Sermon: commend them that doe well, yet discourage not them whose memories, or capacities are weaker, but rather helpe them; for their will and minds may bee as good. Turne to the Proofoes which the Preacher alleadged, and rubbe those good things ouer their memories againe. Then sing a Psalm or more. If time permit, thou mayest teach and examine them in some part of the Catechisme, conferring euery point with the proofoes of the holy Scripture. This will both increase our knowledge,

ledge, and *sharpen* our memory: seeing by experience wee finde, that in euery trade they who are now *exercised*, are euer best *expert*. But in any wise, remember so to dispose all these priuate exercises, as that thou mayest bee with the *first* in the holy Congregation at the *Euening Exercise*; where behaue thy selfe in the like deuotion and reuerence, as was prescribed for the holy Exercise of the Morning.

Heb. 5. 14.

After *Euening Prayer*, and at thy Supper, behaue thy selfe in the like religious and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the Yeere and Weather doe serue:

Psal. 92. 5.  
& 19. 2, &c.  
& 8. 1, 3,  
&c.

Rom. 1. 19,  
20.

1. *Walke* into the *fields*, and meditate vpon the *Workes* of GOD: for in euery Creature thou mayst reade, as in an open Booke, the *Wisdom*, *Power*,  
Pro-

*Præsentem  
narras  
qualibet  
Herba De-  
um.*

Esa. 40. 26.

*Providence, and Goodnesse of Almighty God: And how that none is able to make all these things in the varietie of their formes, vertues, beauties, life, motions, and qualities, but our most glorious God.*

Psal. 8.

2. Consider how *gracious* he is, that made all these things to *serue vs.*

3. Take occasion hereby to stirre vp both thy selfe and others to *admire* and *adore* his *Power, Wisedome, and Goodnesse:* and to thinke what *ungratefull* wretches wee are, if wee will not (in all obedience) *serue and honour him.*

Mat. 25. 35.

Iam. 5. 14.

&amp;c.

4. If any neighbour bee *sicke* or in any *heauinesse*, goe to *visit* him: If any bee *false* at *variance*, helpe to *reconcile* them.

To conclude, *Three sorts of workes* may lawfully bee done on the *Sabbath day.*

1. *Workes of Piety*, which either

either *directly* concerne the  
*Service of God*, though they bee  
 performed by *bodily labour*;  
 as vnder the Law the *Priests*  
 did labour in *killing* and *dres-*  
*sing the sacrifices*, and burning  
 them on the Altar. And Chri-  
 stians vnder the *Gospell*, when  
 they trauell farre to the places  
 of Gods worship, it is but a  
*Sabbath dayes iourney*, like to  
 that of the *Shunamite*, who  
 travelled *from home*, to heare  
 the Prophet on the *Sabbath*  
*day*, because shee had no tea-  
 ching neere her owne dwelling.  
 And the Preacher, though hee  
 laboureth in the *sweat* of his  
*browes*, to the *wearying* of his  
 body, yet hee doth but a  
*Sabbath dayes worke*: For the  
*holy end* sanctifieth the worke,  
 as the *Temple* did the *Gold*,  
 or the *Altar* the gift thereon.  
 Or else such *bodily labour*,  
 whereby the people of God  
 are assembled to his wor-  
 ship:

Mat. 12. 5.

Act. 1. 12.

2 Reg. 4. 23

Mat. 23. 17,  
19.



Num. 10. 23

a 1 Reg. 19

8.

Marke 3. 4.

b Math. 12.

13.

c Luk. 13. 15

d Mat. 12. 1.

e Heb. 9. 11

f 1 Cor. 11.

23, 24

fi 1 Cor. 16. 1

u Nuncius  
præceptis ex-  
cipitur à  
Sabbato.  
Iud. Com-  
ment. sup.  
Num. 13. 1.

ship: as the sounding of *Trum-  
pets* vnder the *Law*, or the rin-  
ging of *Bells* vnder the *Gospel*.

1. Workes of *Charitie*, as  
to saue the life of a man, or  
of a beast, to c fodder, water,  
and dresse cattell: To make  
*honest* d prouision of meate and  
drinke, to refresh our selues,  
and to c releene the poore, to vi-  
sit the sicke, to make t collections  
for the poore, and such like.

3. Workes of *necessitie*, not  
*fained*, but *present* and *imminent*,  
and such as could not bee *pre-  
uented* before, or cannot bee  
*deferred* vnto another day. As  
to resist the Inuasion of *Ene-  
mies*, or the Robberies of  
*Theeves*, to quench the rage of  
*Fire*, and for *Physicians* to *stanch*,  
or *let blood*, or to cure any o-  
ther *desperate* disease, and for  
*Mid wines* to helpe women in  
labour: *Mariners* may doe  
their labours: *Souldiers* beeing  
assailed may fight: and u *Postes*  
may

may ride for the publike good, and such like. On these or the like occasions, a man may lawfully worke: Yea, and when they are called, they may vpon any of these occasions, goe out of the Church, and from the *Holy Exercises* of the Word and Sacraments: provided alwayes, that they bee humbled, that such occasions fall out vpon that day and time; and that they take no Money for their paines on that day, but onely, for their *stiffe*, as in the feare of God, and conscience of his Commandement.

When the time of rest approacheth, retyre thy selfe to some priuate place: and knowing that in the State of corruption no man living can sanctifie a Sabbath in that spirituall manner that hee should, but that hee commits many breaches thereof, in his *Thoughts*, *Wordes*, and *Deedes*, humbly

bly craue pardon for thy defects, and reconcile thy selfe vnto God, with this or the like *Euening Sacrifice*.

*A priuate Euening Prayer  
for the Lords Day.*

a Isa. 6. 3.

b Gen. 18. 27

c Heb. 12. 29

d Iob. 11. 21

e Psal. 51. 3.

f Zac. 3. 1.

g 1 Cor. 11  
31.

**O** Holy, a holy, holy, Lord God of Sabbaths! Suffer mee, who am but b dust and ashes, to speake vnto thy most glorious Maiestie. I know that thou art a c consuming fire, I acknowledge that I am but withered d stubble. My e sinnes are in thy sight, and Satan f stands at my right hand to accuse mee for them; I come not to excuse, but to g iudge my selfe worthy of all those iudgements, which thy iustice might most iustly inflict vpon mee, a wretched creature, for my sinne-  
and

and transgressions. The number of them is so great, the Nature of them is so grievous, that they make mee seeme vile in mine owne eyes, how much more loathsome in thy sight? I confesse they make mee so far from being worthy to bee called thy Sonne, that I am altogether unworthy to haue the name of thy meanest Seruant. And if thou shouldest but recompence mee according to my desert, the earth (as weary of such a sinnefull burthen) should open her mouth, and swallow mee vp, like one of *Darbans* family, into the bottomlesse pit of Hell. For if thou diddest not spare the naturall Branches, those Angels of glorious excellencie, but hurledst them downe from the Heauenly habitations, into the paines of Hellish darkenesse, to bee kept vnto damnation, when they sinned but once against thy

2. Sa. 6. 22.

Luk. 5. 21.

2. Sa. 10. 2.

2. Sa. 10. 2.

Psal. 106. 17.

2 Pet. 2. 4.



Gen. 3. 23.

Rom. 2. 5.

Iob 15. 16.

Maiestie; and didst expell our first Parents out of Paradise, when they did but transgresse one of thy Lawes; alas, what vengeance may I expect, who haue not offended in *one* sinne onely, *heaping* daily sinne vpon sinne, without any true repentance, *drinking iniquitie as it were water*, euer powring in, but neuer powring out any filthinesse; and haue transgressed not *One*, but *All* thy holy Lawes and Commandements? Yea, this present day, which thou hast straightly commanded mee to keepe Holy, to thy praise and worship, I haue not so Religiously kept and obserued, nor prepared my Soule in that holinesse and chastitie of Heart, as was fit, to meeete thy blessed Maiesty in the holy Assembly of thy Saints. I haue not attended to the Preaching of thy Word, nor to the administration

tion of thy Sacraments, with that humilitie, reuerence, and deuotion, that I should. For though I was present at those Holy Exercises in my bodie, yet, Lord, I was ouertaken with much drowfinesse: And when I was awake, my minde was so distracted, and carried away with vaine and worldly thoughts, that my Soule seemed to bee absent, and out of the Church. I haue not so duely (as I should) meditated with my selfe, nor conferred with my Family, vpon those good instructions which wee haue heard and receiued out of thy holy Word, by the publike Ministry. For default whereof, *Satan* hath stolne the most part of those instructions out of my Heart, and I wretched creature haue forgotten them, as though they had neuer beene heard. And my Family doth not thrive

a Here con-  
fesse what-  
soever  
fault thou  
hast done  
that day by  
omission,  
or commis-  
sion, and  
then fetch-  
ing from  
thy heart a  
deepe sigh,  
say,  
Psal. 105. 6.  
I am. 2. 13.

in knowledge and sanctifica-  
tion vnder my gouernement  
as they should. Though I  
knew, where many of my  
poore brethren liue in want  
and necessitie, and some in  
paine, and comfortlesse: yet I  
haue not remembred to re-  
leuee the one with my almes,  
nor the other with consolati-  
ons: but I haue feasted my  
selfe, and satisfied mine owne  
lusts. I haue spent the most  
part of the day in idle talke,  
*vaine sports and exercises.* Yea,  
Lord, I haue, &c. <sup>a</sup> And for all  
these my sinnes, my Consci-  
ence cryes *guilty*, thy Law *con-*  
*demnes* mee: and I am in thy  
hand, to receiue the Sentence  
and Curse that is due to the  
wilfull breach of so holy a  
Commandement. But what if  
I am by the Law condemned?  
yet Lord, thy *Gospell* assures  
mee, that thy mercy is aboue  
all thy workes: that thy grace  
trans-

transcends thy *Law*; and thy goodnesse delighteth there to reigne, where sinnes doe most abound. In the multitude therefore of the *Mercies* and *Merits* of *IESVS CHRIST* my Saviour, I beseech thee, O LORD, (who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon and forgine mee all those my sinnes, and all the errors of this day, and of my whole life; and free my soule from that Curse and Iudgement which is due vnto mee for them. Thou that diddest iustifie the contrite *Publican*, for foure words of confession, and receiuedst the *Prodigall childe*, (when hee had spent all the stocke of thy grace) into fauour vpon his Repentance: pardon my sinnes likewise, O Lord, and suffer mee not to perish for my transgressions.

Rom 5. 20.

Eze 33. 11.

Luk 18. 13.



Math. 21.  
31, 32.

Lam. 3. 22.

Oh spare mee, and receiue mee  
into thy fauour againe. Wilt  
thou (O Lord) reiect mee, who  
hast receiued all *Publicanes*,  
*Harlots*, and *Sinners*, that vpon  
Repentance sued to thee for  
grace? Shall I alone be exclu-  
ded from thy mercy? Farre bee  
it from mee to thinke so: for  
thou art the same God of mer-  
cy vnto mee, that thou wast  
vnto them, and thy *compassi-  
ons neuer faile*. Wherefore, O  
Lord, deale not with me af-  
ter my merits, but according  
to thy great mercy. Execute  
not thy feuerie Iustice against  
mee a sinner: but exercise thy  
long sufferance in forbearing  
thine owne creature. I haue  
nothing to present vnto thee  
for a satisfaction, but onely  
those *bloody wounds*, bitter  
*Death*, and *Passion*, which thy  
blest *Sonne*, my onely *Sani-  
our* hath suffered for mee. Him  
(in whom onely thou art well  
pleased)

Heb. 12. 24.

pleased) I offer vnto thee for all my finnes, wherewith thou art displeased. Hee my Mediatour, the request of whose blood, *speaking better things then that of Abel*, thy mercy can neuer gaine-say. Illuminate my vnderstanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable Lessons, which this day, and at other times haue beene taught mee out of thy holy Word, that I may remember thy *Commandments* to keepe them, thy *iudgements* to auoide them; and thy sweet promises to relye vpon them in time of misery and distresse. And now, O Lord, I resigne my selfe to thy most holy will: Oh receiue mee into thy fauour, and so draw mee by thy grace vnto thy selfe, that I may as well be thine by loue and imitation, as by calling

ling and creation: And give mee grace so to keepe holy thy *Sabbaths* in this life; as that (when this life is ended) I may with all thy Saints and Angels celebrate an *eternall Sabbath* of *ioyes and praise*, to the honour of thy most glorious Name, in thy heavenly Kingdome for evermore, *Amen.*

And then calling thy Family together; shut vp the *Sabbath* with the *Meditations* and *Prayers* before prescribed for thy family. And the Lord will give thee that night a more *sweete and quiet rest* then ordinary, and prosper thee the better in all the labours of the weeke following.

*Thus far of the ordinary Practice of Piety, both in private and publique.*

*Now*

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

**T**He extraordinary Practice of Piety consists either in Fasting or Feasting.

1. Of the Practice of piety in Fasting.

There are diuers kindes of fasting: First, a constrained fast, as when men either haue not foode to eate, as in the <sup>a</sup> Famine of Samaria: or hauing food, cannot eate it for beaui- nesse or sicknes, as it befell them who were in the <sup>b</sup> Shippe with Saint Paul. This is rather Fa- mine, than Fasting.

Secondly, A naturall Fast, which we vndertake physically, for the health of our body.

Thirdly, A ciuill Fast, which the Magistrate enioyneth for the better maintenance of the Common-wealth, that by vsing Fish

ieiunium.

1. Coactum.

a 2. King. 6.  
26.

b Act. 27.  
33.

2. Physicum.  
Nihil peri-  
culosius ha-  
bitudine  
corporis ex-  
treme bona,  
detrahenda  
sunt: ergo  
per ieiunium  
redundantia,  
ne natura  
suo pondere  
fracta suc-  
cumbat. Ba-  
sil. Hom.  
3. Politicum.



Fish as well as flesh, there may be greater plenty of both.

4. *Miraculo-  
sum.*

Fourthly, *a miraculous Fast*, as the fortie dayes fast of *Moses*, and *Elias*, the types, and of *Christ*, the substance. This is rather to be *admired*, than *imi-  
tated*.

5. *Quotidia-  
num.*

Fifthly, *A daily Fast*, when a man is carefull to vse the crea-  
tures of God with such mode-  
ration, that he is not made *bea-  
uier*, but more *cheereful*, to serue  
God, and to doe the duties of  
his calling. This is specially to  
be obserued of *Ministers* and  
*Iudges*.

6 1 Tim 3.3  
Titus 2.3.

Prou 31.4,  
5.

6. *Religio-  
sum.*

2. Cor. 6. 6.

Sixthly, *A religious Fast*, which  
a man voluntarily vndertakes,  
to make his body and his soule  
the fitter to pray more fer-  
uently vnto God, vpon some  
extraordinary occasion. And  
of this Fast onely wee are to  
treate. The *Religious Fast* is of  
two sorts, either *prinate* or *pub-  
like*.

1. Of

Aug 11/4 . 3. 1630

## 1. Of a private Fast.

**T**Hat wee may rightly performe a priuat Fast, foure things are to be obserued; first, the *Author*: secondly, the *time*, and *occasion*: thirdly, the *manner*: fourthly, the *ends* of priuate Fasting.

1. Of the *Author*.

The *first* that ordained fasting, was God himselfe in *Paradise*: and it was the *first Law* that God made, in commaunding *Adam* to abstaine from eating the forbidden fruit. God would not pronounce nor write his *Law* without *Fasting*, and in his law commaunds all his people to *fast*. So doth our Sauiour Christ teach all his *Disciples* vnder the *New Testament* likewise. By Religious *Fasting* a man comes neereſt the life \* of *Angels*, and to do Gods will on earth, as it is done in heauen.

Ieiunium in  
Paradiso  
prescriptum  
est: reuerere  
igitur ieiun-  
nii canonicum.  
Basil. Rom.  
c. de ieiun.  
Exod. 19. 3.  
Leuit. 23.  
Mat. 6. 17.  
and 9. 15.  
\* Qui ieiun-  
nat, Ange-  
lorum ritum  
vinit. & dñ  
paucissimis  
concessus  
est, similim-  
dine cum  
illis associa-  
tur. Basil.  
Hom. de Ieiun.

*Natura os  
paruum, &  
guttur ar-  
gum homi-  
ni dedit.*

*Quam diu  
ieiunauit  
Adam, in  
Paradiso fu-  
it, comedit,  
& cunctus  
est. Hieron.*

heauen. Yea, *Nature* seemeth to teach man this duty, in giuing him a little mouth, and a narrower throat, for *Nature* is content with a little, *Grace* with lesse. Neither doth *Nature* and *Grace* agree in any one act better than in this exercise of religious *Fasting*; for it strengthneth the memory, and cleareth the minde, illuminateth the understanding, and bridleth the affections; mortifieth the flesh, and preserveth chastitie, preuenteth sicknesse, and continueth health, it deliuereth from euils, and procureth all kind of blessings.

By breaking this fast, the Serpent ouerthrew the first Adam, so that hee lost *Paradise*: but by keeping a Fast, the second Adam vanquished the Serpent, and restored vs into Heauen. *Fasting* was shee who couered Noah safe in the Arke, whom Intemperance vncovered, and left

left stark naked in the vineyard. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkenness* scorched with the fire of *Incest*. Religious fasting, and talking with God, made *Moses* face to shine before men, when *Idoltrous eating and drinking* caused the *Israelites* to appear abominable in the sight of God. It rapt *Elias* in an *Angelicall Coach* to *Heaven*; when voluptuous *Ahab* was sent in a bloody *Chariot* to *Hell*. It made *Herod* beleue that *Iohn Baptist* should liue after death by a blessed *resurrection*; when after an *intemperate* life, hee could promise nothing to himselfe, but eternall death and destruction. O diuine Ordinance of a diuine Author!

2. Of the time.

The holy Scripture appoints no Time vnder the new Testament to fast: but leaues it vnto Christians owne free choice, *Rom.*



Præceptum  
esse ieiunium  
video quibus  
ante aiebus  
non oporteat  
ieiunare, &  
quibus oporteat,  
præcepto Domini  
vel Apostoli  
non inuenio de-  
finitum. Aug.  
ad Cassu.  
I. an. Ep. 36.  
Indifferenter  
ieiunandum  
ex arbitrio,  
non ex im-  
perio nouæ  
disciplina,  
pro tempo-  
ribus, &  
causis uni-  
us cuiusq;  
Tert. ad-  
uers. Psych.  
Mon. bene-  
ficius primus  
erat qui te.  
ianiorum

Rom. 14. 3. 1. Cor. 7. 5. to fast as  
occasion shall bee offered vnto  
them, *Math. 9. 15.* As when a  
man becomes an humble and  
earnest suiter vnto God for the  
pardon of some grosse sinne com-  
mitted; or for the prevention of  
some sinne, whereunto a man  
feeles himselfe by Satan sollici-  
ted: or to obtaine some speciall  
blessing which hee wants: or to  
auert some Iudgement which a  
man feares, or is already fallen  
vpon himselfe or others: or  
lastly, to subdue his flesh vnto his  
spirit, that he may more cheere-  
fully powre forth his soule vn-  
to God by prayer. Vpon these  
occasions a man may fast a  
day or longer, as his occasion  
requires, and the constitution  
of his body, and other needfull  
affaires will permit.

3. Of the manner of a private  
Fast.

leges præscriptis. Euseb. Eccles. hist. l. 5. c. 18. ex Apol.  
a Leu. 23. 22. Iosh. 7. 6. 2. Sam. 3. 3. b Hest. 4. 16

The true manner of performing a *private* Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions are, to abstaine, for the time that we fast: first from all *worldly businesse* and *labour*, making our *fasting day*, as it were a *Sabbath day*, Leuit. 23. 28. For worldly *businesse* will distract our minds from holy *devotion*.

c Leuit. 23.  
28, 56.  
Ioel. 1. 14.  
& 2. 15.

Secondly, from all *manner of foods*, yea, from *bread* and *water*, so farre as health will permit: 1. That so wee may acknowledge our own *indignitie*, as being vnworthy both of *life* and all the *means* for the maintenance thereof. 2. That by afflicting the body, the soule which followeth the *Constitution* thereof, may bee the more *humbled*. 3. That so wee may take a godly *revenge* vpon our selues, for abusing our *liberty* in the vse of Gods creatures.

d 1 Sam 3.  
35.  
Ezra. 10. 6.  
Dan. 10. 3.  
Ester 4. 16.  
Act. 9. 9.

c 1 Cor. 7. 1

4. That

4. That by the hunger of our bodies, through want of these earthly things, our soules may learne to hunger more eagerly after spirituall and heavenly food. 5. To put vs in minde, that as wee abstaine from foode, which is lawfull, so wee should much more abstaine from \* Sinne, which is altogether unlawfull.

\* Quid prodest vacuare corpus ab escis, & animam replere peccatis? Aug. de temp. Sermon. 46.

f Exo. 33. 5, 6

g Hest. 4. 1, 2

Iona. 3. 3, 6.

Iocl. 1. 3.

Mat. 11. 21.

Thirdly, from good and costly f Apparell; that as the abuse of these, puffes vs vp with pride; so the laying aside their lawfull use, may witnesse our humility. And to this end in ancient times they vsed (especially in publike fasts) to put g on sackcloth, or other course apparell. The equitie hereof still remaineth; especially in publike fasts, at what time to come into the Assembly with starched hands, crisped haire, braue apparell, and decked with flowers or perfumes, argueth a soule that is neither hum-

humble before God, nor euer knew the true vse of so holy an exercise.

Fourthly, from the full measure of *h ordinary sleepe*: That thou mayest that way also *humble* thy body; and that thy soule may *watch* and *pray*, to bee prepared for the comming of *Christ*. And if thou wilt breake thy sleepe earely and late for *worldly gaine*, how much more shouldest thou doe it for the *service of God*? And if *Ahab* (in imitation of the godly) did in his fast lye in *sackcloth*, to breake his sleepe by night; what shall wee thinke of those who on a *Fasting day* will yeelde themselves to sleepe in the open *Church*!

Fifthly, and lastly, from all *outward pleasures* of our senses. So that as it was not the *throat* onely that *sinned*, so must not the *throat* onely bee *punished*: and therefore we must ende-

h 2 Sam. 12  
16.

Job. 1. 13.

Hest. 4. 3.

1 Kin. 21. 27

\* Si sola  
gula pecca-  
uit, sola ie-  
iunet, &  
sufficit: Si  
vero pecca-  
uerunt &  
membra ca-  
etera, car non  
sciunt &  
ipsa?  
Bern. Serm.  
Quadrages.



endeavour to make our *Eyes* (as at all times, so) especially on that day to fast from *beholding vanities*: our *Eares* from hearing *mirth* or *musicke*, but such as may mooue to *mourne*: our *Nostrils* from pleasant *smells*, our *Tongues* from *lying*, *dissembling*, and *flattering*: yea, the use of the *Marriage-bed* must be omitted in a religious reuerence of the *Diuine Maiestie*: That so *nothing* may *hinder* our true *humiliation*, but that all may bee *signes* that wee are *unfeignedly* humbled. Thus much of the *outward* manner.

2. The *inward* manner of *Fasting* consists in two things.

1. *Repentance*. 2. *Prayer*.

*Repentance* hath two parts,

1. *Penitency* for sinnes past.

2. *Amendment of life* in time to come.

This *Penitency* consists in 3. things. First, an inward *insight* of sinne, and *sense* of misery.

μετάνοια  
ἐν τῇ καρδίᾳ.

fery. Secondly, a bewayling of thy vile estate. Thirdly, an humble and particular confession of all thy knowne finnes.

1. Of the inward insight of sinne, and sense of misery.

This sense and insight will be effected in thee: First, by considering thy finnes, especially thy grosse finnes, according to the Circumstances of the time when, place where, manner how, and person with whom it was committed. Secondly, the Maiestie of GOD against whom it was done; and the rather, because thou diddest such things against him since he became a Father vnto thee, and bestowed so many sweete Blessings in bountifull manner vpon thee. Thirdly, in considering the curses which God hath threatned for thy sinne: how grievously God hath plagued others for the same fault, and how that no meanes in Heaven or

or Earth could deliuer thee from beeing eternally damned for them; had not the Sonne of God so loningly dyed for thee. Lastly, that if God *loves thee*, hee must *chasten* thee ere it be long, with some grieuous affliction, vnlesse thou doest preuent him by speedy and vnfaigned repentance. Let these and the like considerations, so pricke thy *Heart* with sorrow, that melting for remorse within thee, it may be dissolved into a *Fountaine of teares*, trickling downe thy mournfull cheeks. This mourning is the beginning of true *Fasting*; and therefore oft-times, put for *fasting*, the first and principall part, for the whole action.

2. Of the bewayling of thine owne estate.

*Bewailing*, or lamentation, is the powring out of the inward mourning of the heart, by the outward meanes of the voyce, and teares

a Mat. 9. 15.

Can the children  
mourn? then  
shall they  
fast. And  
Marke and  
Luke for  
mourne  
haue fast.

Examples,  
Psa. 6. & 22  
& 38. & 39  
& Ieremies  
Lament.

Ioel 2. 12, 17

seares of the eyes. With such filial earnestnesse and importunity in prayer, is our heauenly Father wel pleased. Nay, when it is the *fruites* of his Spirit, and the *effects* of our faith, hee cannot bee displeased with it. For if hee heard the *moanes* which *extremitie* wrung from *Ismael* and *Hagar*; and heareth the cry of the *young Ravens*, and roaring of *Lyons*; how much rather wil he heare the *mournefull lamentation* which his *owne children* make vnto him in their *miserie*?

Ier. 31. 18,  
19, 20

Gen. 11. 17.  
Iob 19. 3.  
Psal. 147.  
Psal. 104. 11.

3. Of the humble confession of sinnes.

In this action thou must deale *plainely* with God; and acknowledge all the *sinnes* thou knowest, not onely in *generall*, but also in *particular*. This hath beene the manner of all Gods Children in their Fasts: First, because that without *Confession* thou hast no *promise* of

1 Sam. 7.  
Eze. 9, &c.  
Dan. 6.  
Neh. 1.



Pro. 18. 13.

Psal. 32. 3,

&amp;c.

Psal. 51. 4,

1 Ioh. 1. 7, 9

of mercie, or forgiveness of  
 finnes. Secondly, that thou  
 mayst acknowledge God to be  
*iust*, and thy selfe *unrighteous*.  
 Thirdly, that by the *numbring*  
 of thy finnes, thy heart may be  
 the more humbled and pulled  
 downe. Fourthly, that it may  
 appeare, that thou art *truely pe-*  
*nitent*: for till God hath given  
 thee grace to repent, thou wilt  
 bee *more ashamed* to *confesse* thy  
 fault, than to *commit* thy sinne.  
 The plainer thou dealest in this  
 respect with God, the more  
*graciously* will God deale with  
 thee: for if thou *doest acknow-*  
*ledge thy finnes*, God is *faithfull*  
*and iust* to *forgive thee thy finnes*:  
*and the blood of Iesus Christ his*  
*Sonne shall cleanse thee from all thy*  
*finnes*.

To helpe thee the better to  
 performe these three parts of  
 penitency, thou mayest dili-  
 gently read such Chapters and  
 portions of the holy Scrip-  
 tures;

tutes as doe chiefly concerne thy particular sins: that thou maiest see Gods curse and iudgements on others for the like sinnes, and bee the more humbled thy selfe.

Thus farre of the first part of Repentance, which is penitency.

The other part, which is Amendment of life, consists: first, in deuout Prayer: Secondly, in deuout Actions.

This deuout Prayer, which wee make in time of fasting, is either deprecation of euill, Or craving needfull good things.

Deprecation of euill, is, when thou beseechest GOD, for Christ thy Mediators sake, to pardon vnto thee those sinnes, which thou hast confessed; and to turne from thee those Iudgements which are due vnto thee for thy sinnes; And as Benhadad, because hee heard, That the King of Israel was mercifull, prostrated himselfe vnto him

1 Kin. 20. 31.

Psal. 50. 15.

with a *Robe about his necke*: so, because thou knowest that the *King of Heauen is mercifull*, cast downe thy selfe in his presence, in all *true signes* of humiliation (especially, seeing hee calleth vpon thee to come vn-to him in thy troubles:) and doubtlesse thou shalt finde him most *mercifull*.

Phil. 4. 6.

The *Crauing of needfull good things*, is, First, a feruent and faithfull begging of God, to seale by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to *renew* thy heart by the *Holy Ghost*, so that sinne may daily decay, and *righteousnesse* more and more encrease in thee. Lastly, in desiring a supply of *faith, patience, chastitie*, and all other graces which thou wantest: and an increase of those which *GOD* of his mercy hath bestowed vpon thee already.

1 Tim. 5. 5.

*Thus*

Thus far of Prayer in Fasting.

The deuout actions in fasting are two. First, *Auoyding euill.* Secondly, *Doing good.*

1. *Of auoyding euill.*

The *Abstinence from euill*, is that which is chiefly signified by the *Abstinence from food, &c.* and is the chiefe end of fasting, as the *Niniuites* very well knew. *A day of Fast, and not fasting from sinne, the Lord abhorreth.* It is not the *vacuity* of the stomacke, but the *gypurie* of the Heart that God respecteth: If therefore thou wouldest haue God to turne from thee the *euill of affliction*; thou must first turne away from thy selfe the *euill of transgression.* And without this fasting from *euill*, thy fast fauours more noysome to God, than thy *breath* doth to *Man.* This made God so often to reject the Fast of the *Jewes.* And as thou must endeavour to

Z 2

auoyd

Ion. 3. 8, 10.  
g Pulchrum  
est corporis  
ieiunium, cū  
sit animus a  
vitiis et uitiis  
Hier. ad Ce-  
lant. Ep. 14.  
ieiunium a ma-  
lis actibus,  
abstine a  
malis sermo-  
nibus, conti-  
ne a cogita-  
tibus pes-  
simis.  
Cyril. in  
Leu. ca. 10.  
Ila. 58. 2.  
&c.  
Zech. 7. 9.  
Non possum  
ferre iniqui-  
tatem &  
interdictionē  
Isa. 1. 13.



a Quid pro-  
dest ieiuna-  
re corpus ab-  
stinencia, si  
animus in-  
tumescit  
superbia?

Vinum non  
bibere, & i-  
ra inebria-  
ri? Carnibus  
non vesci, et  
de ore omne  
esca sordi-  
dus egredi  
maledictum  
aut men-  
daciū?

Max. Epist.  
Qui cibis  
abstinent,  
& mala a-  
gunt, demon-  
es iurant  
& i. quibus  
culpa adest,  
& cibis de-  
est. Isidor.

auoyd all sinne; so especially  
that sinne whereby thou hast  
prouoked God, eyther to shake  
his rodde at thee, or already to  
lay his chastening hand vpon  
thee. And doe this with a re-  
solution, by the assistance of  
Gods grace, nener to commit  
those finnes againe.\* For what  
shall it profit a man by *Absti-  
nence* to humble his *Body*, if  
his minde swell with *pride*? Or  
to forbear *Wine* and strong  
*Drinke*, and to be drunke with  
*wrath* and *malice*? Or to let no  
*flesh* goe into the belly; when  
*Lyes*, *Slaunders*, and *Ribaudry*,  
(which are worse than any  
meat) comes out of the mouth?  
To abstaine from *meate*, and to  
doe *mischiefe*, is the *Dinels* fast,  
who doth euill, and is euer hun-  
gry.

## 2. Of doing good workes.

The *Good workes* which as  
a *Christian* thou must doe e-  
uery day, but especially on thy  
fasting

\* *fasting day*; are either the *works of Piety to God*, or the *works of charity towards thy brethren*.

First, the *works of Piety to God*, are the *Practice* of all the former duties, in the *sincerity* of a good Conscience, and in the sight of God.

Secondly, the *works of Charity towards our Brethren* are, *forgiving wrongs, remitting debts to the poore that are not well able to pay*: but especially in *giving Almes to the Poore*, that want reliefe and sustenance: Else we shall \* vnder pretence of *godlinesse*, practise *miserableness*; like those, who wil pinch their owne bellies, to defraud their labouring *Servants* of their due allowance. As therefore Christ ioyned *Fasting, Prayer, and Almes*, together in *Precept*; so must thou ioyne them together, like *Cornelius*, in *Practice*: And therefore bee sure to giue

Z 3

at

\* *Visorationem tuam volare ad caelum? Fac illi duas alas, Ieiunium & elemosinam, Aug.*

Isa. 8. 6,  
8c.  
Zach. 7. 9,  
10.

\* *Qui ieiunat ut parcat, non ad dei gloriam ieiunat, sed substantia suae parcat. Chrysost. in Math. Math. 6.*

Act. 10. 10.

Non Deo sed  
sibi ieiunat,  
qui quæ ad  
tempus sub-  
trahit, non  
inopibus sub-  
trahit, sed  
ventri posi-  
modum offe-  
renda custodit.  
Greg in  
Fast. cap. 44.

\* Ieiunium  
cuius te casti-  
gar, sed alio-  
rum. latifecit.  
Aug. Ser. de  
temp 64.

Accipias osu-  
riens Christus,  
quod ieiunans  
uiuus accipit  
Christianus.  
Aug. de tem.  
Ser. 157.

Beatus qui ie-  
iunat ut alios  
pauperem:  
imitatur enim  
Christum,  
qui animam  
suam posuit  
pro fratribus  
suis. Cyril.  
in Leu. lib. 10

at the least so much to the  
\* poore, on the *Fasting* day,  
as thou wouldest haue spent in  
thine owne dyet, if thou haddest  
not fasted that day. And re-  
member, that hee that soweth  
plenteously, shall reape plenteously,  
2. Cor. 9. 6. and that this is a spe-  
ciall sowing day. Let thy *Fasting*  
so<sup>\*</sup> afflict thee, that it may refresh  
a poore Christian; and reioyce  
that thou hast dined and supped  
in another, or rather that thou  
hast feasted hungry Christ in his  
poore members.

In giuing almes, obserue two  
things: First, the Rules: Se-  
condly, the Rewards.

1. Rules in giuing of Almes,  
and doing good workes.

1. They must be done in obe-  
dience of Gods commandements:  
Not because we thinke it to be  
good, but because God requireth  
vs to doe such and such a good  
deed: for such obedience, (1. Sam.  
15. 22. ) of the worker, God  
pre-

preferreth before all *Sacrifices*,  
and the greatest *workes*.

2. They must proceede  
from *b Faith*, else they cannot  
please God: nay, without faith  
the most *specious* workes are  
but *c shining finnes* and *Pharises*  
*Almes*.

b Heb. 11. 6  
Rom. 14. 23

c *Splendida*  
*peccata*. Aug

3. Thou must not thinke by  
thy good *Workes* and *Almes*,  
to merit *Heauen*; for in vaine  
had the *Sonne of God* shed his  
*blood*, if *Heauen* could haue  
beene *purchased* either for *mo-*  
*ney* or *meat*. Thou must there-  
fore seeke *heavens possession* by  
the *purchase* of *Christs blood*,  
not by the *merits* of thine owne  
workes. For *d eternall life is the*  
*gift of God through Iesus Christ*:  
Yet euery true Christian that  
beleeueth to bee saued, and  
hopes to come to heauen, must  
do good workes (as the Apostle  
saith) for *necessary uses*, which  
are foure.

d Ro. 6. vlt.

e 1 Cor. 10.  
31.

2 Cor. 8. 19.

Phil. 1. 11.

First, that *e God may bee glo-*  
*rified*



e Luk. 1.

74.75.

f 2. Pet. 1. 10

g Mat. 5. 16

Isai. 61. 9.

h Eph. 2. 10

rified. Secondly, that thou mayest shew thy selfe & thankfull for thy Redemption. Thirdly, that thou mayst f make sure thine Election vnto thy selfe. Fourthly, that thou mayst g winne others by thy holy deuotion, to thinke the better of thy Christian profession. And for these vses we are said to bee h Gods workmanship, created in Christ Iesus, vnto good workes, and that God hath ordained us to walke in them.

4. Thou must not give thine Almes to impudent Vagabonds, who liue in wilfull idlenesse and filthinesse, but to the religious and honest poore, who are either sicke, or so old that they cannot worke: or such who worke, but their worke cannot competently maintaine them: Seeke out those in the backe-Lanes, and releue them. But if thou meete one that asketh an Almes for Iesus sake, and knowest

knowest him not to bee vn-  
worthy, deny him not: for,  
it is better to giue vnto tenne  
Counterfeits, than to suffer  
Christ to goe, in *one poore*  
*Saint, unreleued.* Looke not  
on the Person, to giue thine  
Almes as vnto Christ in the par-  
tie.

2. Of the reward of *Almes-*  
*deeds and good workes.*

1. *Almes* are a *speciall means*  
to mooue God in mercie to  
turne away his *temporall indige-*  
*ments* from vs: when wee by a  
*true faith* (that sheweth it selfe  
by such fruits) doe returne vnto  
him.

¶ Dan. 9. 24.

2. Mercifull *Almes giuers*  
shall bee the Children of the  
Highest; and be like God their  
Father, who is the *l* Father  
of *Mercies*. They shall be his  
*m* *Stewards* to dispose his goods;  
his *Hands*, to distribute his  
*Almes*: And if it bee so great  
an Honour to bee the *Kings*

¶ Luk. 6. 35,  
36.

¶ 2. Cor. 1. 3.

¶ Luk. 16. 1

— Z 5 — *Almner;*

*Almner*; how much greater is it to bee the God of *Heavens*. *Almes-giuer*?

n Apo. 14. 13

o Luk. 16. 22

Pfal. 91. 11.

Heb. 1. 14.

p 1 Tim. 6.

19.

3. When all this world shall forsake vs, the onely good works and good *Angels* shall accompany vs, the one to (n) receive their reward, the other to deliver their o charge.

5. Liberalitie in Almes-deeds is our p surest foundation, that wee shall obtaine in eternall life a liberall reward, through the *Mercie* and *Merits* of *Christ*.

q Math. 25.

Lastly, by Almes-deeds wee feede and relieue *Christ* in his *Members*; and q *Christ* at the last day will acknowledge our *Loue*, and reward vs in his *Mercy*: and then it shall appeare, that what we gaue to the poore, was not lost, but r lent unto the Lord. What greater motives can a Christian wish, to excite him to bee a liberall Almes-giuer? Thus farre

r Pro. 19. 17

farre of the *Manner* of fasting.  
Now followeth the *End*.

3. *Of the ends of Fasting.*

The true *Ends* of *Fasting* are  
not to merit Gods fauour or  
eternall life, (for that we haue  
only of the gift of God through  
(*brist*) not to place Religion in  
bodily abstinence: (for fasting  
in it selfe is not the worship of  
God, but an *helpe* to further vs  
the better to worship God.)  
But the true ends of fasting are  
three.

First, to subdue our *flesh*  
to the Spirit: not so to  
weaken our bodies, as that  
wee are made vnfit to doe the  
necessary duties of our cal-  
ling. *A good man* (saith *Salomon*)  
*is mercifull to his Beast*,  
*Prou. 12. 10.* much more to his  
*owne body*?

Secondly, that we may more  
deuoutly contemplate Gods  
Holy Will, and feruently  
powre foorth our soules vnto  
him

e Eisd. 8. 21.  
1 Cor. 9. 27

f 1 Tim. 5. 23  
Ieiunium o-  
rationem ro-  
borat; ora-  
tio sanctifi-  
cat ieiunium  
Bern. Ser.  
de leun.

g Ioel. 1. 17  
Nehe. 1. 4.  
Luk. 2. 27.  
1 Cor. 7. 5.



him by prayer: for as there are some kinde of *Dinels*; so there are also some kinde of sinnes, which cannot bee subdued but by *Fasting* ioyned vnto prayer, *Matth. 17. 22.*

a Ioc. 1. 18,  
19

1 Cor. II.

Thirdly, that by our a *serious* humiliation, and iudging of our selues, we may escape the *iudgement of the Lord*: not for the merit of our fasting (which is none) but for the mercie of God, who hath promised to remooue his iudgements from vs, when wee by *Fasting* doe vnfeinedly humble our selues before him. And indeede no Childe of God euer *conscionably* vsed this holy *Exercise*, but in the end hee obtained his request at the hand of G O D: both in *receiuing* graces which hee wanted, as appeares in the examples of b *Annah*, c *Iehosaphat*, d *Nehemiah*, e *Danid*, f *Esdra*s, g *Hester*, as also in turning away Iudgements, *threat.*

b 1 Sam. 1.

c 2 Chr. 20.

d Nehe. 1.

e Dan. 6.

f Esd. 8. 23.

g Hest. 9. 1.

threatned or fallen vpon him, as may bee seene in the Examples of the *e* Israelites, the *f* Ninivites, *g* Rehoboam, *h* Achab, *i* Ezechias, *k* Manasses. He who gaue his deare Sonne from heauen to the death, to ransom vs when wee were his enemies; thinks nothing too deare on earth, to bestow vpon vs, when wee humble our selues, being made his reconciled friends and children.

e 1 Sam. 7. 6

f Ionah 3.

g 2 Chr. 12.

5, 7, &c.

h 1 Reg. 21.

i 2 Chr. 32.

16.

k 2 Chron.

33. 18, 19.

Thus far of the *private Fast*.

## 2. Of the *publike Fast*.

**A** *Publike Fast* is, when by the *a* Authoritie of the Magistrate, either the whole Church within his Dominion, or some speciall Congregation (whom it concerneth) doe assemble themselves together, to performe the fore-mentioned duties of *Humiliation*, either for the remoouing of some

a Iona. 3. 7.

2 Chr. 20. 3.

Ezra. 8. 21.

b 1 Sam. 7.

5, 6.

Joel. 2. 15.

2 Chr. 20.

Jonah 3.

Hest. 4.

c Exod. 19.

Esd. 8.

Act. 1. 13, 14

d Joel. 1. 14

Neh. m. 8.

some publike calamity threatened, or already inflicted vpon them, as the sword, inuasion, famine, pestilence, or other fearefull sicknesse: or else for the obtaining of some publike blessing, for the good of the Church; as to craue the assistance of his holy Spirit, in the Election and Ordination of fit and able Pastours, &c, or, for the tryall of Truth, and execution of Iustice, in matters of difficultie and great importance, &c.

When any euill is to bee remooued, the Pastors are to lay open vnto the people, by the euidence of Gods Word, the sins which were the speciall causes of that calamitie; call vpon them to repent, and publish vnto them the mercies of God in Christ, vpon their Repentance. The people must heare the voyce of Gods Messengers with heartie sorrow for their

*their finnes:* earnestly begge pardon in Christ, and promise vnfeined amendment of their life. When any blessing is to bee obtained, the *Pastors* must lay open to the people the *necessitie* of that blessing, and the *goodnesse* of God, who giueth such *Graces* for the good of men. The people must *deuoutly pray vnto God* for bestowing of that *Grace*, and that hee would blesse his owne *meanes*, to his owne *Glory*, and the good of his *Church*. And when the holy Exercise is done, let euery Christian haue a speciall care, according to his abilitie, to *Remember the poore*. And whosoever (when iust occasion is offered,) vseth not this holy Exercise of *Fasting*, hee may iustly suspect, that his heart neuer yet felt the power of true *Christianitie*.

So much of *Fasting*. Now follow

Isa. 58. 7. 10.  
2 Cor. 9. 1.  
Gal. 2. 10.



followeth the Exercise of holy  
*Feasting.*

*Of the Practice of Piety in  
Holy Feasting.*

**H**Oly *Feasting* is a solemne  
*Thankesgiuing*, (appointed by Authoritie) to be rendered vnto God on some speciall day, for some extraordinary *Blessings* or *Deliverances* receiued: Such among the *Iewes*, was the *Feast* of the *Passeouer*, to remember to praise G O D for their deliverance out of *Egypt*s bondage; or the *Feast* of *Purim*, to giue thanks for their deliverance from *Hamans Conspiracie*. Such among vs, are the fifth of *August*, to praise God for delivering our Gracious King, from the bloody *Conspiracie* of the trayterous *Gowries*: And the fifth of *November*, to praise G O D for the deliverance of the

Exod. 12. 15

Hest. 9. 1<sup>o</sup>,

21.

the King, and the whole State, from the Popish Gunne powder treason. Such feasts are to bee celebrated by a publike rebear-sall of those speciall benefits, by spirituall Psalmes, and Dances, by mutuall feasting and sending presents euery man to his neighbour, and by giuing gifts to the poore.

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God; or that God euer bestowed vpon Man: and that the Lords Supper is left by our Redeemer as the chiefest memoriall of our Redemption: euery Christian should account this holy Supper his chiefest and ioyfullest Feast in this World. And seeing that as it minisheth to worthy partakers, the greatest assurance which they haue of their Salvation; so it pulleth temporall Iudgements on the Bodies, and (without re-  
pen-

penitance) eternall damnation on the Soules of them who receive it unworthily: Let vs see how a Christian may best fit himselfe to bee a due partaker of so holy a Feast; and to bee a worthy Guest at so sacred a Supper.

*Meditations concerning the due manner of practising Piety, in receiuing the holy Supper of the Lord.*

**T**Hough no man liuing is of himselfe worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace, to accept him for a worthy receiver, who endeauoureth to receive that holy Mysterie, with that competent measure of reuerence that hee hath prescribed in his Word.

Hee that would receive this Holy Sacrament with due reuerence,

2 Thes. 1. 11.  
Col. 1. 12.  
Luk. 20. 35.  
Apoc 3. 4.

uerence, most conscionably performe three sorts of duties. First, *those which ought to be done before hee receiveth*: Secondly, *those that are to be done in the receiving*: Thirdly, *those that are to be done after that hee hath received the Sacrament*. The first is called *Preparation*, the second *Meditation*, the third *Action or Practice*.

*Of Preparation.*

That a Christian ought necessarily to prepare himself, before hee presume to be a partaker of the holy Communion, may evidently appeare by five reasons.

First, because it is GODS Commaundement: For if hee commanded vnder the paine of Death, that none vncircumcised should eate the Paschall Lambe; nor any Circumcised vnder foure *Dayes preparation*: how much greater preparation doth hee require

Exo. 12. 48.  
& 22. 6.



quire of him, that comes to receive the Sacrament of his *body* and *blood*? which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passenger*.

Ioh. 13. 5.

Secondly, because the *example of Christ* teacheth vs so much: for hee *washed* his Disciples feet before hee admitted them to eate of his *Supper*. Signifying how thou shouldest lay aside all *unpurenesse of Heart*, and *uncleannesse of life*, and bee furnished with *Humility* and *Charity*, before thou presumest to taste of his holy *Supper*.

I. Cor. 11.

28.

Pio. 13. 1, 2

Thirdly, because it is the counsell of the Holy Ghost: *Let every man examine himselfe, and so let him eate, &c.* And if a man, when hee is to eate with an *earthly Prince*, *must* consider diligently *what is before him*, and put a *knife to his throate*, rather than commit any *rudenesse*:

How

How much more oughtest thou to prepare thy soule, that thou mayest behaue thy selfe with all feare and reuerence, when thou art to feast at the holy Table of the *Prince of Princes*?

Fourthly, because it hath beene euer the practice of all Gods Saints, to vse holy preparation, before they would meddle with *Diuine mysteries*, *Dauid* would not goe neere to Gods *Altar*, till hee had first washed his hands in *Innocencie*: Much lesse shouldest thou, without due preparation, approach to the *Lords Table*. *Ahimelech* would not giue, nor *Dauid* and his men would not eat the *shew-bread*, but on condition that their vessels were *Holy*; how much lesse shouldest thou presume to eat the *Lords bread*, or rather the bread which is the Lord, vnlesse the vessel of thy heart be first clen-

Psal. 26. 6.

1 Sam. 21. 4.

sed

Iosh. 5. 15.  
Exod. 3. 5.

sed by repentance? And if the Lord required *Ioshuah* (as hee had done *Moses* before) to put off his shoes, in reuerence of his Holinesse, who was present in that place, where he appeared with a sword in his hand, for the destruction of his enemies; how much rather shouldst thou put off all the Affections of thine earthly conuersation, when thou comest neere that place, where Christ appeareth to the eye of thy faith, with wounds in his hands and side, for the redemption of his Friends? And for this cause it is said; *That the Lambes Wife hath made her selfe ready for his marriage.* Prepare therefore thy selfe; if thou wilt in this life be betrothed vnto Christ by Sacramentall Grace; or in Heauen marryed vnto him by eternall glory.

Apoc. 19. 7.

Fiftly, because that God hath euer smitten with feare-  
full

full Iudgements, those who haue presumed to vse his holy Ordinances without due feare and preparation. GOD set a flaming sword in a Cherubins hand, to smite our first Parents being defiled with sin, if they should attempt to goe into Paradise, to eate the Sacrament of the Tree of life: Feare thou therefore to bee smitten with the sword of Gods vengeance; if thou presumest to goe into the Church with an impenitent heart, to eate the Sacrament of the Lord of life. God smote 50000. of the *Bethshemites* for looking irreuerently into his Arke; and killed *Vzza* with sodaine death, for but *rash touching* of the Arke; and smote *Vzziah* with a Leprosy for meddling with the Priests Office, which pertained not vnto him. The feare of such a stroake made *Ezechias* so earnestly to pray vnto God, that hee would

Gen. 3.

1 Sam. 6.

2 Sam. 6. 19

2 Chr. 26.  
18, &c.



would not smite the people that wanted time to prepare themselves as they should, so eate the Pasfeoner: And it is said, that the Lord heard Ezechias, and healed the people: Intimating, that had it not beene for Ezechias prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the *Marriage Feast* without his wedding garment, or examining of himselfe, was examined of another, and thereupon bound hand and foot, and cast into utter darknesse, Matth. 22. 12. And S. Paul tels the *Corinthians*, that for want of this preparation, in examining and iudging themselves before they did eate the Lords Supper, God had sent that fearful sickenesse amongst them, whereof some were then sicke, others weake, and many fallen asleepe; that is, taken away by temporall death. In somuch that  
the

2 Cor. 11. 19

2 Cor. 11. 29

the *Apostle* saith, that euery *un-*  
*worthy* Receiuer *eates his owne*  
*Judgement*: *temporall* if hee re-  
 pents, *eternall* if he repents not;  
 and that in so haynous a mea-  
 sure, as if hee were *guilty of the*  
*very body and blood of the Lord*,  
 whereof this sacrament is a ho-  
 ly *Signe and Seale*. And Prin-  
 ces punish the indignity offe-  
 red to their *great Seale*, in as  
 deepe a measure, as that which  
 is done to their *owne Persons*,  
 whom it representeth. And  
 how haynous the guiltinesse of  
 Christs *blood* is, may appeare  
 by the misery of the *Iewes* euer  
 since they wished *his blood* to bee  
 on *them and their Children*. But  
 then thou wilt say; It were  
 safer to abstaine from com-  
 ming at all to the Holy Com-  
 munion. Not so; for *G O D*  
 hath threatned to punish the  
 wilfull neglect of his Sacra-  
 ments, with *eternall damnation*  
 both of *Body and Soule*.

A a

And

1. Cor. ii. 29

Verf. 29.

Mat. 27. 25.

Num. 9. 13

Heb. 2. 9.

Mat. 16.

1. Cor. 11.

Ioh. 13. 1.

Heb. 10. 28,  
39.

Apoc. 19. 9.

And it is the Commandement of Christ; Take, eat, doe this in remembrance of me: and hee will haue his Commandement vnder the penaltie of his Curse, obeyed. And seeing that this Sacrament was the greatest token of Christs loue, which he left at his end to his friends, whom hee loued to the end; therefore the neglect and contempt of this Sacrament must argue the contempt and neglect of his loue, and Blood-shedding: then which no sinne in Gods account can seeme more heinous. Nothing hinders why thou mayest not come freely to the Lords Table; but because thou haddest rather want the loue of God, then leaue thy filthy sinne. O come, but come a guest prepared for the Lords Table; seeing they are blessed, who are called to the Lambes Supper. O come, but come prepared; because the

efficacie

efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things: First, of the *Worthinesse of the Sacrament*, which is termed to *discerne the Lords body*. Secondly, of *thine owne unworthinesse*; which is to *indge thy selfe*. Thirdly, of the *meanes* whereby thou mayst become a *worthy receiver*; called *Communion of the Lords body*.

*Efficacia  
Eucharistiae  
non aquali-  
ter se habet  
quoad om-  
nes fideles,  
sed pro va-  
riatione fidei  
communis-  
carii, Origen.*

I. Of the *worthinesse of the Sacrament*.

THE *worthinesse* of this Sacrament is considered three waies: First, by the *Maiesie* of the *Author* ordaining. Secondly, by the *preciousnesse* of the *Parts* whereof it consisteth. Thirdly, by



the Excellencie of the Ends for which it was ordained.

1. Of the *Author* of the  
Sacrament.

Mat. 7. 5.

The *Author* was not any *Saint* or *Angel* : but our *Lord Iesus*, the eternall Son of God : For it pertaineth to CHRIST onely vnder the *New Testament*, to institute a Sacrament; because he onely can promise and performe the *Grace* that it signifieth. And wee are charged to heare no voyce but his in his Church. How sacred should we esteeme the *Ordinance* that proceedeth from so Diuine an *Author*!

2. Of the parts of the  
Sacrament.

The parts of this blessed Sacrament are three. First, the *Earthly signes* signifying : Secondly, the *Diuine word* sanctifying : Thirdly, the *Heavenly graces* signified :

First, the *Earthly signes* are  
Bread

Bread and Wine, 1. Cor. 11. 23, &c. Prou. 9. 6.) in number two, but one in vse.

Secondly, the *diuine Word* is the Word of *Christs institution*; pronounced with *Prayers* and  *blessings*, by a *lawfull Minister*: (Heb. 5. 4. Num. 16. 40. 1. Cor. 10. 16.) The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* cometh to those *Elements*, then they are made a *Sacrament*; and God is present with his owne Ordinance, and readie to performe whatsoeuer hee doth promise. The *Diuine words* of blessing do not change or annihilate the *substance* of the *bread* and *wine*: (for if their substance did not remaine, it could bee no *Sacrament*;) but it changeth them in vse and in name. For, that which was before but common *Bread* and *Wine* to nourish mens Bodies, is, after the blessing

A a 3 desti-

*Eucharistie sacramentū non de aliorū manu qua præsidentium sumimus.*

*Teri lib. de Cor. 1. cap. 3.*

*\* Quæ est a terra panis percipiens vocationem Domini, non iam communis panis est, sed Eucharistia ex duabus rebus constans, terrena & celesti.*

*Iren. lib. 4. cap. 30.*

*Per Sacramentum corporis & sanguinis Domini diuina effici-mur confortes & a-tura, & tamen esse non de-finit sub.*

*stantia vel  
naturapa-  
nis & vini.  
Gelascon-  
tra Eutic.*

*Christus vi-  
sibilia Sym-  
bola, corpo-  
ris & san-  
guinis appel-  
latione bene-  
vanis, non  
naturam  
mutans, sed  
gratiam  
naturæ ad-  
ijciens.*

*Theod.  
Dialog. 1.*

destinated to an holy vse, for the feeding of the Soules of Christians. And where before they were called but *Bread and Wine*; they are now called by the name of those *Holy things* which they signifie, *The body and blood of Christ*: the better to draw our *mindes* from those *outward Elements*, to the *Heavenly Graces*, which by the sight of our *bodies* they represent to the *spirituall eyes* of our *faith*. Neither did *Christ* direct these words, *This is my Body, This is my blood*, to the *Bread & Wine*: but to his *Disciples*, as appears by the words going before, *Take yee, eat yee*. Neither is the *Bread* his *Body*, but in the same sense that the *Cup* is in the *New Testament*, viz. by a *Sacramentall Metonymie*. And *Marke* notes plainely, that the words, *This is my Blood, &c.* was not pronounced by our *Sauour*, till after  
that

that all his Disciples had drunken of the Cuppe, Mark. 14. 23. 24. And afterwards in respect of the naturall substance thereof, he calles that the *fruit of the Vine*, which in respect of the spirituall signification thereof, he had before tearmed his *Blood*, Verse 25. after the manner of tearming all Sacraments. And Christ bids vs not to *make him*, but to *doe this in remembrance of him*; and hee bids vs *eate not simply his body*, but *his body* as it was then broken, and *his blood shed*; which S. Paul expounds to be but the *Communion of Christs body*; and the *c Communion of his blood*, that is, an effectuall pledge that we are *partakers of Chrilt*, and of *all the merits of his body and blood*. And by the frequent vse of this Communion, Paul will haue vs to *d make a shew of the Lords death till hee come c from heauē*, & til we, as *f Eagles shall be*

c 1 Cor. 10.  
16

d 1 Cor. 11.  
26

e Act. 3. 21.  
and 1. 11.

Heb. 8. 21.

f Math. 24.  
27, 28.



be caught up into the ayre to meet him, who is the blessed Carkeis and life of our soules.

Thirdly, the *spirituall* graces are likewise two; the *body* of Christ, as it was with the feeling of Gods anger due to vs, crucified: and his blood as it was (in the like sort) shed for the remission of our sinnes. They are also in number two, but in use one, viz. whole Christ, with all his benefits offered to all, and giuen indeed to the faithfull. These are the three integral parts of this blessed Sacrament, the *Signe*, the *Word*, and the *Grace*. The *Signe* without this *Word*, or this *Word* without the *Signe* can doe nothing: and both conioyned are unprofitable without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a worthy Receiver. Some receiue the outward *Signe* without the *spirituall* Grace,

Grace, as *Indas*, who (as *Austen* saith) received *\* the Bread of the Lord*, but not the *Bread which was the Lord*. Some receive the *spirituall* grace without the *outward* Signe, as the *Saint-Thiefe* on the *Crosse*: and innumerable of the *Faithfull*, who *Dying* desire it, but cannot receive it through some *externall* impediments: but the *worthy* Receivers to their comfort receive both in the *Lords Supper*.

Christ chose *Bread and Wine* (rather then any other Elements) to be the *outward* signes in this blessed Sacrament: First, because they are *easiest* for all sorts to attaine unto: Secondly, to teach vs, that as mans *temporall* life is chiefly nourished by *\* Bread*, and cherished by *Wine*; so are our soules by his *Body* and *Blood* sustained and quickned unto *eternall* life. Christ appointed *Wine* with

A a 5

the

\* *Pane Domini, non panem Dominum.*  
Aug.

\* *David* calls Bread the strength of mans heart, *Plal* 104. 15. *Isa.* the stay of Bread, *cha.* 3. 1. *Eze.* b. the staffe of Bread, *cap.* 4. 16. *Homer* *multos dicit*

the Bread to bee the outward signe in this Sacrament, to teach vs; first, that as the perfect nourishment of mans body consists both of *Meate* and *Drinke*: So Christ is vnto our soules not in part, but in perfection, both *saluation* and *nourishment*: Secondly, that by seeing the sacramentall Wine apart from the Bread, we should remember how all his precious blood was spilt out of his blessed body for the *Remission* of our sinnes. The outward Signes the Pastor giues in the Church, and thou doest eate with the Mouth of thy Body: the Spirituall grace Christ reacheth from Heaven, and thou must eate it with the mouth of thy Faith.

3. *Of the End for which this holy Sacrament was ordained.*

The excellent and admirable *Ends* or *Fruits*, for which this blessed Sacrament was ordained, are seuen.

Of

Of the first End of the Lords

Supper.

1. To keepe Christians in  
a continuall <sup>a</sup> remembrance of  
that propitiatory sacrifice, which  
Christ, once for all, offered by  
his Death vpon the Crosse, to  
reconcile vs vnto God, Doe  
this (saith Christ) in remem-  
brance of me.) And (saith the  
Apostle) <sup>b</sup> As oft as ye shall eat  
this Bread, and drinke this Cup,  
ye doe shew the Lords death till  
he come. And hee saith, that (by  
this Sacrament, and the prea-  
ching of the Word) <sup>c</sup> Iesus  
Christ was so evidently set forth  
before the eyes of the Galatians,  
as if hee had been crucified among  
them: for the whole action pre-  
senteth Christs death, the brea-  
king of the Bread blessed, the  
crucifying of his blessed Body;  
& the pouring forth of the san-  
ctified wine, the shedding of his  
holy Blood. Christ was once  
in himsele really offered: but

a Math. 16.  
16.

1 Cor. II.  
26.

b 1 Cor. II.  
16.

c Gal. 3. 1.  
Heb. 9. 26.  
and 10. 12.  
and 1. 3.

Quotidie  
nobis Chris-  
tus cruci-  
figitur.  
August. in  
Psal. 95.



*per corruptionem  
aumentum  
sacrificium.*

If it be vn-  
bloody, be-  
cause it is  
void of  
blood, then  
it is not  
Christs na-  
turall body.  
If because  
it is offered  
without  
shedding of  
blood, then  
it is not a-  
uailable  
for the re-  
mission  
of sinnes.

Heb. 9. 21.

as oft as the Sacrament is ce-  
lebrated, so oft is hee *spiritually*  
offered by the faithfull.

Hence the Lords Supper is  
called a *propitiatorie* Sacrifice,  
not properly or really, but *figura-  
tively*, because it is a *memoriall*  
of that propitiatorie sacrifice,  
which Christ offered vpon the  
*Crosse*. And to distinguish it  
from that *reall* Sacrifice, the  
Fathers call it the *vnbloodie*  
Sacrifice. It is also called the  
*Eucharist*, because that the  
Church in this action offereth  
vnto God the *sacrifice of prayse  
and thanksgiving* for her Re-  
demption; effected by the  
true and onely *expiatorie* Sacri-  
fice of Christ vpon the Crosse.  
If the sight of Moabs King, sa-  
crificing on his walls his owne  
sonne, to mooue his gods to  
rescue his life, 2. Kings 3. 27.  
moued the assailing Kings to  
such pitie, that they ceast the  
assault, and raised their siege:  
how

how should the spirituall fight  
of God the Father, sacrificing  
on the Crosse his onely begotten  
Sonne, to saue thy soule, mooue  
thee to loue God thy Redeemer,  
and to leaue sin, that could not  
in iustice bee expiated by any  
meaner ranfome?

Of the second End of the  
Lords Supper.

2. To confirme our Faith:  
for God by this Sacrament  
doth signifie and seale vnto vs  
from Heauen; that according  
to the promise and new couenant  
which he hath made in Christ,  
hee will truly receiue into his  
Grace and Mercie all penitent  
beleeuers, who duly receiue this  
holy Sacrament; and that for  
the merit of the Death and Pas-  
sion of Christ, hee will as verily  
forgiue them all their finnes,  
as they are made partakers  
of this Sacrament. In this  
respect the holy Sacrament  
is called, *The seale of the new  
Covenant*

Christo cum  
patre & spir.  
sancto sacri-  
ficium panis  
& vini in  
fide & cha-  
ritate sancta  
Ecclesia Ca-  
tholica of-  
ferre non  
cessat, Aug.  
de fid. ad  
Pet. Diac.  
cap. 19.  
Cum frangi-  
tur hostia,  
dum sanguis  
de calice in  
ore fidelium  
funditur,  
quid aliud  
quam Domi-  
nici corporis  
in cruce im-  
molatio eius-  
que sangui-  
nis de latere  
effuso desig-  
natur?  
Can. dist. 2.  
de consec.  
cum frangi-  
tur. 37.

Rom. 4. 11.

Mat. 26. 28.

2 Cor. 11.

25.

Jud. 13. 13.

*Covenant and remission of finnes.*

In our greatest doubts we may therefore, receiuing this Sacrament, vndoubtedly say with *Samsons Mother* : *If the Lord would kill vs, he would not haue receiued a burnt offering, and a meat offering at our hands, neither would hee haue shewed all these things, nor would at this time haue told such things as these.*

*Of the third End of the  
Lords Supper.*

3. To bee a pledge and symbole of the most neere and effectuall *Communion* which Christians haue with Christ. *The Cup of blessing, which wee blesse, is it not the Communion of the Blood of Christ? The Bread which wee breake, is it not the Communion of the body of Christ?* that is, a most effectuall signe and pledge of our Communion with Christ. This vnion is called *abiding in vs*, *ioyning to the Lord*, *dwelling in our hearts* :

1 Cor. 10.

16.

1 Ioh. 14.

16, 23.

1 Cor. 6.

17.

ἐκκλησία.

c Eph. 2. 17.

ἐκκλησία.

Ioh. 15. 5.

Eph. 6.

ἐνοικίω.

hearts: and set forth in the holy  
 Scripture; by diuers *Similies*.  
 First, of the *Vine* and *branches*:  
 secondly, of the *Head & Body*:  
 thirdly, of the *Foundation* and  
*building*: fourthly, of one *Loafe*  
 conſeſted of many graines: fifth-  
 ly, of the *Matrimoniall*, union  
 twixt Man and Wife, and ſuch  
 like. And it is *threefold* betwixt  
 Chriſt and Chriſtians. The  
 firſt is *naturall*, betwixt our hu-  
 mane nature, and *Chriſts diuine*  
*nature* in the perſon of the  
 Word: The ſecond is *mysticall*,  
 betwixt our Perſons *absent*  
 from the Lord, and the perſon  
 of Chriſt God and Man, into  
 one *mysticall body*. The third  
 is *Celeſtiall*, betwixt our per-  
 ſons *preſent* with the Lord,  
 and the Perſon of Chriſt in a  
*Bodie glorified*; theſe three  
 Coniunctions depend each  
 vpon other. For, had not  
 our Nature been firſt *Hypoſta-*  
*tically* vnited to the Nature  
 of

8 Eph. 2. 35.

Col. 1. 18.

Rom. 12. 4,

Eph. 3. 19,

20.

1 Cor. 10.

27.

Eph. 5. 31,

32.

Apoc. 21. 2.



Phil. 3. 12.

of God in the second person; wee could neuer haue beene vnited to Christ in a *Mysticall* body. And if wee bee not in *this life* (though absent) vnited to Christ by a *Mysticall* vnion, wee shall neuer haue communion of glory with him in his *Heauenly* presence. The *mysticall Communion* (chiefely heere meant,) is wrought betwixt Christ and vs by the Spirit of Christ, apprehending vs: and by our *Faith* (stirred vp by the same Spirit) apprehending Christ againe. Both which Saint Paul doth most liuely expresse; *I follow after, if that I may apprehend that, for which also I am apprehended of Christ Iesus.* How can hee fall away that holdeth, and is so firmly holden? This vnion hee shall best vnderstand in his *Minde*, who doth most feele it in his *Heart*. But of all other times, this vnion is best felt, and most confirmed, when

we

we doe duely receiue the *Lords Supper*. For then we shall sensibly feele our hearts knit vnto Christ, and the *desires of our soules* drawne by *Faith* and the *Holy Ghost*, as by the *cords of Love*, neerer and neerer to his Holinesse.

From this *Communion with Christ*, there followeth to the faithfull many *unspeakeable* benefits.

As first, Christ tooke by *imputation* all their sinnes and guiltinesse vpon him, to satisfie *Gods Justice* for them: and hee freely giues by *imputation*, vnto vs all his Righteousnesse in this life, and all his right vnto eternall life when this is ended: and counteth all the *good or ill* that is done vnto vs, as done vnto his owne person.

Secondly, there floweth from *Christs nature* into our nature, vnited to him, the *liuely Spirit & breath of Grace*, which renu-

2. Cor. 15. 2.

Rom. 4. 25.

1. Pet. 3. 14.

Phil. 3. 9.

Mat. 25. 35.

Acts 9. 4.

Mat. 25. 45.

Zech. 2. 8.

Eph. 4. 23,

24.

Rom. 8. 29.

2 Cor. 3. 18

Ioh. 15. 5.

and 1. 16.

1. Cor 8. 1,

4, 6, 7, 19.

renueth vs to a spirituall life: and so sanctifyeth our *minde*, *wils*, and *affections*, that we daily grow more and more conformable to the *Image of Christ*.

Thirdly, he bestoweth vpon them, all *saning graces*, necessary to attaine eternall life, as the *sense of Gods loue*, the *assurance of our Election*, with *regeneration*, *iustification*, and *grace to doe good workes*: till we come to liue with him in his heauenly Kingdome. This should teach all true Christians to keepe themselves as the *undefiled members* of Christs holy body, and to beware of all *uncleannesse* and *filthinesse*: knowing that they liue in Christ, or rather, that *Christ liueth in them*. From this *union* with Christ (sealed vnto vs by the *Lords Supper*) *S. Paul* draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1. *Corinth.*

10. 16. and *Adultery*. 1. Cor.  
16. 15, 16.

Lastly, from the former Communion twixt *Christ* and *Christians*; there flowes another Communion, twixt *Christians among themselves*. Which is also lively represented by the Sacrament of the *Lords Supper*: in that the whole Church beeing *many*, doe all communicate of *one* Bread, in that holy action. *We being many, are one bread, and one Body*, for we are all partakers of that one Bread; that as the bread which wee eat in the Sacrament, is but *one*, though it be confected of *many* graines; so all the Faithfull, though they be *many*, yet are they but *one mysticall body* vnder *one head*, which is *Christ*. Our Sauour prayed *five times* in that prayer, which hee made after his last Supper, that his Disciples might bee *one*: to teach vs  
at

1 Cor, 10.  
10.

Ioh. 17. 11,  
21, 22, 23,  
26.



at once, how much this *Union* pleaseth him. This *Union* betwixt the faithfull, is so ample, that no distance of place can part it; so strong, that death cannot dissolve it; so durable, that time cannot weare it out; so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction* of soules is termed the *conjunction* of Saints, which Christ effecteth by sixe speciall meanes. First, by governing them all by *one*, and the same *holy Spirit*. Secondly, by enduing them all with *one* and the same *Faith*. Thirdly, by shedding abroad his *owne* <sup>a</sup> *Love* into all their hearts. Fourthly, by <sup>b</sup> regenerating them all by *one* and the same *Baptisme*. Fifthly, by <sup>c</sup> nourishing them all with *one* & the same spirituall *Food*. Sixtly, by being *one* <sup>d</sup> quickning Head, of that *one* bodie of his Church, which

1. Cor. 4. 13.

Eph. 4. 5.

<sup>a</sup> Rom. 5. 5.<sup>b</sup> Tit. 3. 5.

Eph. 4. 5.

<sup>c</sup> 1. Cor. 10.

17. and 11.

33.

<sup>d</sup> Col. 1. 18.

and 22.

which hereconciled to God in  
the Body of his flesh. Hence it  
was, that the multitude of  
Believers in the Primitive  
Church, were of one Heart &  
of one Soule, in truth, affection,  
and compassion. And this should  
teach Christians to Love one  
another: seeing they are all  
members of the same holy and  
mysticall Body, whereof Christ  
is Head: And therefore they  
should haue all a Christian sym-  
pathy, and fellow feeling to re-  
ioyce one in anothers ioy, to  
condole one in anothers grieve,  
to beare with one anothers in-  
firmities; and mutually to re-  
leuee one anothers wants.

*Of the fourth End of the  
Lords Supper.*

4, To feede the soules of the  
Faithfull, in the assured hope of  
life euermore lasting. For this Sacra-  
ment is a signe and pledge  
vnto as many as shall receiue  
the same according to Christs  
Insti-

1 Afts 4:32

*Audeo  
quid verba  
sonent neq;  
enim mor-  
tis tantum  
ac resur-  
rectionis  
sua benefi-  
cium in his  
offert Chri-  
stus, sed  
corpus ip-  
sum in quo  
passus est ac  
resurrexit.  
Concludo  
realiter,  
hoc est, vere  
nobis in coe-  
na dari  
Christi cor-  
pus, ut sit  
animis no-  
stras inci-  
bum salu-  
tarem Cal.  
in Com. in  
1. Cor. 11.  
verse 25.*

Institution : that he will, accor-  
ding to his promise, by the ver-  
tue of his Crucified body and  
blood, as verily feed our soules  
to life *Eternall* : as our bodies  
are by Bread & Wine nourish-  
ed to this *temporall* life. And to  
this end Christ in the action of  
the sacrament, *really* giveth his  
verie Body and Blood to euery  
faithfull Receiuer. Therefore  
the sacrament is called the *Cō-  
munion of the body and blood of  
the Lord*. And a communicati-  
on is not of things *absent*, but  
*present*; neither were it the  
*Lords Supper*, if the *Lords* body  
and blood were not *there*. Christ  
is verily present in the Sacra-  
ment, by a *double Vnion* : where-  
of the first is *spirituall*, twixt  
Christ and the worthy Recei-  
uer. The second is *Sacramentall*,

1. Cor. 10. 16. *Quod se nobis communicat, id sit as-  
cana spiritus sancti virtutem quae res locorum distantia se-  
iunctas, ac proculdissitas, non modo aggregaret sed coadiu-  
nare in vnum potest.* Cal. in 1. Cor. 11. 25.

twixt the *Body* and *Blood* of Christ, and the *outward signes* in the Sacrament. The former is wrought by meanes that the *same holy Spirit*, dwelling in Christ and in the *faithfull*; incorporateth the faithful, as members vnto Christ their Head, & so makes them one with Christ, and partakers of *all the Graces, Holines and eternall Glory* which is in him, as sure & as verily as they heare the *words of the promise*, and are partakers of the outward Signes of the holy Sacrament. Hence it is, that the *will* of Christ is a true Christians *will*: & the Christians *life* is *Christ who liueth in him*, Gal. 2.20. If you looke to the *things* that are vni e l, this Vnion is *essentiall*: if to the *truth* of this Vnion, it is *reall*. If to the *manner* how it is wrought, it is *Spirituall*. It is not our Faith, that makes the Body and Blood of CHRIST to be

b Hac (sc  
corpus &  
sanguinis  
Domini) ac-  
cepta atque  
haurita, id  
efficiunt,  
vt & nos  
in Christo  
& Chri-  
sto in nobis  
sit.  
Hil. lib. 8.  
de Trin.  
Iam corpus  
Christi meo  
corporis socia-  
tum est, &  
sanguis eius  
meus orna-  
uit genus. B  
Agnetis  
dict. Apud.  
Amb,



bee present, but the Spirit of Christ dwelling in him and vs. Our faith doth but receive and apply vnto our soules, those heavenly graces which are offered in this Sacrament.

The other, being the Sacramentall union, is not a Physical or Locall, but a Spiritual conjunction of the earthly Signes, which are Bread and Wine, with the heavenly Graces, which are the Body and Blood of Christ in the act of receiving: as if by a mutuall relation they were but one and the same thing. Hence it is, that in the same<sup>a</sup> instant of time that the worthy Receiuer eateth with his mouth the Bread and Wine of the Lard, he eateth also with the mouth of his Faith, the very Body and Blood of Christ. Not that a Christ is brought downe from Heauen to the Sacrament, but that the holy Spirit, by the Sacrament, lifts

<sup>a</sup> Corpus non  
ad est cum  
pane, quæ, id  
est, simul ol-  
co, sed a quo, id  
est, simul  
tempore.

<sup>a</sup> Quam co-  
na celestis  
sit actio, mi-  
nime absur-  
dum est  
Christum  
in celo ma-  
nentem a  
nobis recipi.  
Caluin. in  
1. Cor. II. 25

vp his mind vnto Christ; not by any locall *miration*, but by a *deuout affection*: so that in the holy *contemplation of Faith*, hee is at that present with Christ, and Christ with him. And thus beleeuing and meditating how Christ his body was crucified, and his precious blood shed for the remission of his sins, & the reconciliation of his soule vnto God: his Soule is hereby more effectually *sedde* in the assurance of eternall Life, then Bread and Wine can nourish his body to this *temporall life*. There must bee therefore of necessitie in the Sacrament, both the outward signes to bee visibly seene with the eyes of the body, and the Body and Blood of Christ, to be spiritually discerned with the Eye of Faith. But the forme how the Holy Ghost makes the body of

*carne viuificum in nos per spiritum diffundi. Calu. ibid.*

*a Fide mitte in Cælum, & cum in terris tanquam presentem tenuisti.*

Aug. Epi. 3. ad Volus. Fidem quam dico, non intelligo quamlibet opinionem, sed fiduciam, qua quum audis panem resseram esse corporis Christi, non dubitas impleri a Domino, quod verba sonant corpus quod nequaquam cernis, spirituale esse tibi alimentum, atque ex Christi

Eph. 5. 24.  
 \* Ego tunc  
 nos demum  
 participare  
 Christi bo-  
 nis agnosco,  
 postquam  
 Christum ip-  
 sum obtine-  
 mus. Obtine-  
 tur non tan-  
 tum quum  
 pro nobis  
 factū fuisse,  
 victimam  
 credimus :  
 sed dum  
 in nobis ha-  
 bitat, dum  
 eius sumus  
 membra, ex  
 carne eius,  
 dum in vna  
 denique &  
 vitam &  
 substantiam  
 (ut ita lo-  
 quar) cum  
 ipso coales-  
 cimus.  
 Calvin. ibi.  
 Luk. 24. 30,  
 31.

Christ, beeing absent from vs in place, to bee present with vs by our vnion : S. Paul tearmes a great *Mystery* ; such as our vnderstanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not bare signifying signes, but such as wherewith Christ doth indeede exhibite and giue to euery worthy Receiver, \* not onely his *Diuine vertue* and *efficacie*, but also his very *Body* and *Blood*, as verily as hee gaue to his Disciples the *Holy Ghost*, by the signe of his *sacred Breath* ; or *Health* to the diseased, by the *Word* of his mouth, or touch of his hand or garment. And the apprehension by *Faith* is more forcible, then the exquisitest comprehension of *Sense* or *Reason*. To conclude this point : the holy Sacrament is that *blesed Bread*, which beeing eaten, opened the eyes of the a *Emanuel*,  
 that

that they know Christ. This is that *Lordly Cup*, by which *b* we are all made to drinke into one spirit: This is that *Rocke* flowing with *c* *Hony*, that reuiueth the fainting spirits of euery true *Jonathan*, that tastes it with the mouth of Faith: This is that *d* *Barly Loafe*, which *rumbling* from above, strikes downe the Tents of the *Midianites*, of infernall darkenesse. *Elias* Angelicall *e* *Cake* and water preserved him forty dayes in *Horeb*: and *f* *Manna* (*Angels food*) fed the *Israclites* forty yeeres in the *Wildernesse*: but this is that *g* true *Bread of life*, and heauenly *Manna*, which if wee shall duely eate, will nourish our Soules for ever vnto life *h* eternal. How should then our soules make vnto Christ that request from a spirituall desire, which the *Capernaïtes* did from a Carnall motion? Lord, *euermore* giue vs this bread.

*b* 1 Cor. 12  
13.

*c* 1 Sam. 14.  
27.

*d* Iud. 7. 14.

*e* 1 Kin. 19.  
6, 7.

*f* Psal. 78.  
24, 25.

Num. 15. 35

*g* Ioh. 6. 32,  
35, 49, 50.

*h* Ioh. 6. 51,  
58.

*i* Ioh. 6. 3.



## The Practice of Piety.

### The first end of the Lords Supper.

5. To bee an assured pledge vnto vs of our Resurrection. The

Resurrection of a Christian is two-fold: first, the <sup>a</sup> *spirituall* Resurrection of our *Soules*, in this life, from the death of *sin*, called the *first Resurrection*: because that by the *trumpet-voice* of Christ, in the preaching of the *gospel*, we are raised from the death of *sin*, to the life of *grace*:

<sup>b</sup> *Blessed and holy is hee* (saith S. Iohn) *who hath part in the first resurrection*: for on such, the *second death* hath no power. The

<sup>c</sup> *Lords Supper* is both a *meane* & a *pledge* vnto vs of this *spirituall* & *first Resurrection*. <sup>d</sup> *He that eateth mee, euen hee shall live by mee*. And then are wee fit *Guests* to <sup>e</sup> *sit at the Table with Christ*, when, like *Lazarus*, wee are raised from the death of *sin* to *newnes of life*.

The truth of this first resurrection

<sup>a</sup> Ioh. 5. 22.

Rom. 6. 4.

5, 12.

<sup>b</sup> Apo. 20. 6

Hinc apud  
priscos Sa-  
cramentum  
baptismi ap-  
pellabatur,  
Salus;

Sacramentū  
vera Domi-  
nici corporis  
vita.

Aug l. c. de  
peccatorum  
meritis c. 14.

<sup>d</sup> Ioh. 6. 57.

<sup>e</sup> Ioh. 17. 2.

fection wil appeare by the motion wherewith they are internally mooued: for if, when thou art moued to the duties of Religion, and practice of Piety, thy heart answereth with Samuel, *Here I am, speake, Lord, for thy Seruant heareth.* And with Dauid, *O God, my heart is ready.* And with Paul, *Lord, what wilt thou haue mee to doe?* Then surely, thou art raised frō the death of sinne, and hast thy part in the *first Resurrection*: but if thou remainest ignorant of the true grounds of religion, and findest in thy selfe a kinde of secret loathing of the exercises thereof, and must be drawne, as it were, against thy will, to doe the workes of Pietie, &c. then surely, thou hast but a name that thou knest, but thou art dead, as Christ told the *Angell* of the *Church of Sardis*, and thy soule is but as salt, to keepe thy body from stinking.

1 Sam. 3. 10

Psal. 108. 1.  
Act. 9. 9.

Apoc. 3. 1.

a Ioh. 5. 54.  
b Hinc panis  
& vinum  
a veteribus  
nominatur  
symbola re-  
surrectionis.

Con. Nic. 1

Ioh. 6. 51.

Caro Chri-

sti non in

fese, sed in

verbo ipsi

hypostatice.

vnto vniu-

fica est:

Cyr. in

Ioh. 10. 13.

Es quia est

propria caro

verbi cuncta

vinificantis,

Synod.

Eph. de re-

Et apud ad Reginas. Vinificant 1. ratione meriti obedi-

tiae, quia Christi caro pro credentibus oblata fuit in sa-

crificium: 2. ratione copulationis nostra cum Chri-

sto; quia non possumus ad Deum vita fontem per-

tingere, nisi carne illa Christi mediamur, & qua-

tenus carni illi quasi membra sumus insiti. Caro

non prodest, Iohn 6. 63, 1. Carnalis opinio non

conueniens cum mysterio manducationis carnis Chri-

sti.

Secondly, the corporall resur-  
rection of our bodies at the last  
day, which is called the *second*  
*resurrection*, which freeth vs  
from the first death. *Hec* that  
*eateth my flesh, and drinketh my*  
*blood, hath eternall life, and I will*  
*raise him vp at the last day.* For  
this Sacrament a signifieth and  
scaleth vnto vs, that *Christ dyed*  
and rose againe for vs, and that  
his b flesh quickneth and nourish-  
eth vs vnto eternall life, and  
that therefore our bodies shall  
surely bee raised to eternall life  
at the last day. For seeing our  
head is risen, all the members of  
the body shall likewise surely  
rise againe. For how can those

bodies

bodies, which ( being the wea-  
pons of Righteousnesse, Rom. 16.  
13. Temples of the Holy Ghost, 1.  
Cor. 6. 19 & members of Christ )  
haue beene \* fed and nourished  
with the Body and Blood of the  
Lord of life : but bee raised vp  
again at the last day? And this  
is the cause that the bodies of  
the Saints, being dead, are so  
reuerently buried and laid to  
sleepe in the Lord. And their  
buriall places are termed the  
b beds and dormitories of the  
Saints. The Reprobates shall a-  
rise at the last day, but by the  
Almighty power of Christ, as  
hee is Judge, bringing them as  
Malefactors out of the Gaole,  
to receiue their sentence; and  
deserued execution : but the E-  
lect shall rise by vertue of Christs  
Resurrection, & of the Commu-  
nion which they haue with him,  
as with their Head. And his re-  
surrection is the cause & assu-  
rance of ours. The Resurrection

B b 4

of

\* Quomodo  
negant car-  
nem capienti  
esse resurre-  
ctionis, qua  
sanguine &  
corpore Chri-  
sti nutritur.  
Iren. lib. 4.  
cap. 34.  
b Isa. 26. 19,  
20.  
c Christi re-  
surrectio in  
qua nos a  
iunxitur, co-  
munis resur-  
rectionis  
fidei iussor  
est. Theod.  
d Mortuum  
esse Christum  
etiam Pagani  
credunt, re-  
surrexisse  
vero propria  
Fides est  
Christianoro-  
rum.  
Aug. lib. 10.  
con. Faust.  
cap. 19.



Tota fiducia  
Christiano-  
rum, est re-  
surrectio  
mortuorum.  
Tert. lib. 5.  
de resur.  
Carn.  
ἀποθνήσκουσιν καὶ  
ἀναστάντες.

Omnium  
terribilium  
terribilissi-  
mum mors.  
Arist.

of Christ, is a Christians parti-  
cular faith: the Resurrection of  
the dead, is the childe of Gods  
chiefest confidence. Therefore  
Christians in the Primitive  
Church, were wont to salute  
one another in the Morning  
with these phrases, *The Lord  
is risen*: and the other would  
answer; *True, the Lord is risen,  
indeed.*

*The sixth end of the Lords  
Supper.*

6. To seale vnto vs the as-  
surance of everlasting life. Oh  
what more wished or loued,  
then life? or what doe all men  
naturally more, either feare or  
abhorre then death? Yet is this  
first death nothing, if it be com-  
pared with the second death,  
neither is this life any thing  
worth, in comparison of the  
life to come. If therefore thou  
desire to bee assured of eter-  
nall life, prepare thy selfe to  
bee a worthy Receiuer of this  
blessed

Ioh. 6. 51.

blessed Sacrament. For our Sa-  
 uiour assureth vs, That if any  
 man eate of this Bread, hee shall  
 liue for euer: and the bread that  
 I will giue, is my flesh, which I  
 will giue for the life of the world.  
 Hee therefore who duely eateth  
 of this holy Sacrament, may  
 truly say, not only, *Credo vitam*  
*eternam*, I beleue the life euer-  
 lasting: but also, *Edo vitam*  
*eternam*, I eate life everlasting.  
 And indeede this is the true tree  
 of life, which God hath plan-  
 ted in the midst of the Pa-  
 radise of the Church: And  
 whereof hee hath promised  
 to giue euery one that ouercom-  
 meth, to eate. And this Tree of  
 Life, by infinite degrees ex-  
 celleth the Tree of Life that  
 grew in the Paradise of Eden:  
 for that had his roote in the  
 Earth; this from Heauen; that  
 gaue but life to the body; this  
 to the soule; that did but pre-  
 serue the life of the lining; this

Apoc. 2. 7.

Apoc. 22. 6

restoreth life to the dead. The leaues of this tree, heale the Nations of beleeuers, and it yeelds euery Moneth a new manner of fruit, which nourisheth them to life euerlasting. Oh, blessed are they who often eate of this Sacrament! at least, once euery moneth, taste anew of this renewing fruite, which Christ hath prepared for vs at his Table to heale our infirmities, and to confirme our beleeve of life euerlasting.

*Of the seventh end of the Lords Supper.*

*Milites Sa-  
cramento  
erant iurati  
& obstricti  
ad prestan-  
dum soli  
imperator  
fidelitatem  
& obedi-  
entiam.*

7. To binde all Christians, as it were, by an oath of fidelitie, to serue the one onely true God; and to admit no other propitiatory Sacrifice for sinnes, but that one reall sacrifice which by his death Christ once suffered, and by which hee finished the Sacrifice of the Law, and effected eternall Redemption, and Righteousnesse for all beleeuers. And

And so to remaine for ever a publike *marke of profession*, to distinguish Christians from all Sects and false religion. And seeing that in the *Masse* there is a *strange Christ* adored, not hee that was borne of the *Virgin Marie*: but one that is made of a *Waser Cake*: and that the offering vp of this *Breaden god* is thrust vpon the *Church*, as a *propitiatory sacrifice* for the quicke and the dead: all true Christians vpon the danger of wilfull periury, before the *Lord Chiefe Iustice* of Heauen and Earth, are to detest the *Masse*, as the *Idoll of Indignation*, which is most derogatorie to the all-sufficient World-saving meritts of *Christs death and passion*. For by receiuing the *Sacrament of the Lords Supper*, wee all sweare, that all *reall Sacrifices* are ended by our *Lords death*: and that his *Body and Blood* once crucified and shed,

is



is the perpetuall foode, and nourishment of our soules.

2. *How to consider thine owne unworthinesse.*

A Man shall best perceine his owne unworthinesse, by examining his life, according to the tenne Commandments of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed; contrary to *every one* of the Commandments: remembring, that without repentance and Gods mercy in Christ, the Curse of God containing all the miseries of this life, and euerlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandments. And hauing taken a *due survey* both of thy sins and miseries, retire to some secret place,

Deu. 27. 26  
Gal. 5. 10.

place, and there putting thy selfe in the sight of the Judge, as a *guilty malefactor*, standing at the Barre to receiue his sentence, bowing thy *knees* to the earth, smiting thy *breast* with thy *fists*, and be-dewing thy *cheekes* with thy *teares*, confesse thy *sinnes*, and humbly aske him mercy and *forgiuenes*, in these or the like words.

*An humble confession of sinnes,  
to be made vnto God before  
the receiuing of the holy  
Communion.*

**O** GOD and heauenly Father, when I consider the goodnesse which thou hast euer shewed vnto mee, and the wickednesse which I have committed against heauen, and against thee, I am ashamed of my selfe, and confusion seemes to couer my face as a vayle: for which of thy *Commandments* haue

Luke 15.

*The 1. com-  
mandement.*

Deut. 6. 5.

Mat. h 12.

37, 8

Leu. 19. 14.

Psa. 22. 5, 6.

Psal. 38. 8.

*The 2. com-  
mandement.*

Deu. 12. 32.

Mat. 15. 9.

Gal. 3. 1.

*The 3. com-  
mandement.*

Phil. 2. 10.

Eccl. 4. 17.

1 Ki. 19. 10.

Ier. 5. 2.

haue I not transgressed? O Lord, I stand here guiltie of the breach of all thy holy Lawes: for the loue of my heart hath not so intirely cleaued vnto thy Maiestie, as to *vaine and earthly things*: I haue not feared thy *Iudgements*, to deterre me from sin, nor *trused*: o thy *promises*, to keepe mee from doubting of my *temporall*, or from *desparring* of mine *eternall* state. I haue made the rule of thy diuine worship to bee *what my mind thought fit*, not *what thy Word prescribed*: finding my heart more prone to remember my *blesed Saniour* in a *painted picture* of *mans deuice*, rather then to behold him crucified in his *Word* and *Sacraments*, after his owne ordinance. Where I should neuer vse thy *Name* (whereat all *knees doe bow*) but with *religious reuerence*, nor any part of thy worship, without due *preparation*

tion and zeale: I haue blasphemously abused thy holy name, to rash & customary oathes; yea I haue vsed oathes by thy sacred name, as false couers of my filthy sins. And I haue bin present at thy seruice oft-times more for ceremony, then conscience, and to please men more then to please thee, my gracious God.

Where I should sanctifie thy Sabbath Day, by beeing present at the publike exercises of the Church, and by meditating privately on the Word and Workes of God, and by visiting the sicke, and releeuing of my poore brethren: alas, I haue thought those holy Exercises a burden, because they hindered my vaine sports: yea, I haue spent many of thy Sabbaths in mine owne prophane pleasures, without beeing present at any part of thy diuine worship.

Where I should haue giuen all due reuerence to my Naturall,

Here confesse thy rash and false swearing.

The 4. commandment.  
Acts, 20, 7.

1 Cor 16. 2.  
Here confesse thy trauelling on the Sabbath, and thy leauing the holy exercise, to go to sporting or feasting.

The 5. commandment.



1 Thes. 5. 13

Gal. 4. 25.

Here confesse thy disobedience to thy Parents, Ministers, Magistrates Masters or Tutors.

The 6. commandment.

a Pro. 19. 11

b Eph. 4. 31

Mark. 5. 44.

Here confesse thy hastines & fury, and if thou hast beene any way the cause of any mans death vniustly, or cruelly.

*Naturall, Ecclesiasticall, and Politicke* Parents, I haue not shewed that measure of dutie and affection to my Parents, which their *care* and *kindnesse* hath deserued. I haue not had thy *Ministers* in such *singular loue* for their *workes sake*, as I ought, but I haue *taunted* at their *zeale*, and *bated* them, because they *reprooned* mee *iustly*: And haue carried my selfe *contemptuously* against thy *Magistrates* and *Ministers*, though I knew that it is thine *Ordinance*, that I should bee obedient vnto them.

Where I should be *a slow to wrath*, and *b ready to forgine offences*, and not suffer the *Sun* to goe downe vpon my wrath, but to doe good for euill, *loving my very enemies* for thy sake: I, alas, for *one sorry word*, haue burst out in open rage, and harbouring thoughts of mischief in my heart, I haue preferred to  
*feede*

feede on mine owne malice, rather  
then to eate of thy holy Supper.

Where I should keepe my  
minde from all filthy lusts, and  
my body from all uncleannesse:  
O Lord, I haue defiled both,  
and made my heart a Cage of  
all impure thoughts, and my  
minde a very Stie of the vn-  
cleane spirit. Yea, the remedy  
which thou ( Lord ) hast ordai-  
ned for incontinency, could not  
containe mee within the bounds  
of Chastitie: for by doating on  
Beantie, whose ground is but  
dust, Satan hath bewitched  
my flesh to lust after strange  
flesh.

Where I would haue liued  
in vprightnes, giuing euery man  
his due; beeing contented with  
mine owne estate, and liuing  
conscionably in my lawfull  
calling, should bee ready (ac-  
cording to mine abilitie) to  
lend and giue vnto the poore:  
Oh Lord, I haue by oppression  
ex

The 7. com-  
mandement.

1. Thes. 4. 3  
&c.

Rom. 6. 13.

Here con-  
fesse vnto

God thy  
secret pol-  
lutions, (or-  
nication, or  
adultery, if  
Satan hath  
so farre  
preuailed  
ouer thee.

The 8. com-  
mandement.

Eph. 4. 18.

Luk. 6. 34,

35.

Leu. 25. 35.

Here confesse thou  
hast secretly stolne, or  
openly robbed any  
thing, or  
hast detained from  
any father-  
lesse child  
that which  
is his by  
right.

The 9. com-  
mandement.

Zach. 8. 16.

Mat. 10. 16.

1 Cor. 13. 7

Mat. 1. 18,

19.

Psal. 50. 20.

*extortion, bribes, canillation, and other indirect dealings, vnder pretence of my Calling and Office, robbed and purloyned from my fellow Christians: yea, I haue receiued, and suffered Christ, where I was trusted, many a time, in his poore members, to stand hungry, cold, and naked at my doore, and hungry, cold and naked, to goe away succourlesse, as hee came: and when the leanness of his cheekes pleaded pittie, the hardness of my heart would shew no compassion.*

Where I should haue made conscience to *speake the truth in simplicitie*, without any falsehood, *prudently* iudging aright, and *charitably* construing all things in the best part; and should haue defended the *good name and credit* of my neighbour: alas (vile wretch that I am) I haue belyed and *slandered* my fellow-brother, and

as soone as I heard an ill report, I made my tongue the instrument of the Diuell, to blazon that abroad vnto others, before I knew the truth of it my selfe. I was so farre from speaking a good word, in defence of his good name, that it tickled my heart in secret to heare one, that I enuied, to be taxed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure. I made iests of officious, and advantage of pernicious lies: herein shewing my selfe a right *Cretian*, rather then an vpright *Christian*.

And lastly (O Lord) where I should haue rested fully contented with that portion which thy Maiestie thought meetest to bestow vpon mee in this pilgrimage: and reioyce in anothers good as in mine own: alas, my life hath beene nothing else

Psal. 15. 3.

Here confesse if thou hast belyed or slandered thy neighbour, or not spoken the truth to cleere his innocency, when thou wast called thereto.

Tit. 1. 12.

The 10. commandment.

Heb. 13. 5.

1 Tim. 6. 6.

Phi. 4. 11, 12



else but a *greedy lusting* after  
 this neighbours *house*, and that  
 neighbours *Land*; yea, secretly  
 wishing such a man dead, that  
 I might haue his *living* or *office*,  
 coueting rather those things  
 which thou hast bestowed on  
*another*, rather then beeing  
 thankfull for that which thou  
 hast giuen vnto *my selfe*. Thus  
 I, O Lord, who am a *carnall*  
*sinner*, and *sold under sinne*, haue  
 transgressed all thy holy and  
 spirituall Commandements,  
 from the *first* to the *last*, from  
 the *greatest* vnto the *least*; and  
 here I stand guilty before thy  
 Iudgement seat, of all the brea-  
 ches of all thy Lawes, and  
 therefore lyable to thy *Curse*,  
 and to all the miseries that *Justice*  
 can powre forth vpon so  
*curst* a creature. And whither  
 shall I goe for deliuerance  
 from this misery? *Angels*  
 blush at my rebellion, and  
 will not helpe mee; *Men* are  
 guilty

guilty of the like *transgression*,  
and cannot helpe themselves.  
Shal I then despaire with *Cain*,  
or make away my selfe with  
*Judas*? No, Lord: for that were  
but to end the miseries of this  
life, and to begin the endlesse  
torments of Hell: I will rather  
appeale to thy *Throne of Grace*,  
where mercy raignes to pardon  
*abounding sinnes*, and out of  
the depth of my *miseries*, I will  
cry with *Dauid*, for the depth  
of thy *mercies*: *Though thou*  
*shouldest kill mee with afflictions*,  
*yet will I, like Job, put my trust*  
*in thee*. Though thou shouldest  
drowne mee in the Sea  
of thy displeasure, with *Jonas*,  
yet will I catch such hold on  
thy mercy, that I will be taken  
vp dead, clasping her with  
both my hands. And though  
thou shouldest cast mee into  
the *bowels of Hell*, as *Jonas*,  
into the *Belly of the Whale*:  
yet from thence would I cry  
vnto

Heb. 4.

Psal. 130. 1.  
Iob 13. 12.

Ion. 2. 2.

vnto thee; O God the Father  
of Heauen, O Iesus Christ the  
Redeemer of the World, O Holy  
Ghost my Sanctifier, three per-  
sons, and one eternall God, haue  
mercy vpon mee a miserable sin-  
ner. And seeing the goodnesse of  
thine owne nature first mooued  
thee to send thine onely begotten  
Sonne to dye for my finnes,  
that by his death I might bee  
reconciled to thy Maiestie: O  
reieect not now my penitent  
Soule, who beeing displeased  
with her selfe for sinne, desi-  
reth to returne to serue, and  
please thee in newnesse of life:  
and reach from Heauen thy  
helping hand to saue mee thy  
poore seruant, who am (like  
Peter) ready to sinke in the Sea  
of my finnes and misery. Wash  
away the multitude of my finnes  
with the merits of that blood,  
which I beleue that thou hast  
so abundantly shed for penitent  
sinners.

And

And now that I am to receive this day the *bleſſed Sacrament* of thy precious *Body and Blood*, O Lord, I beſeech thee, let thy holy Spirit, by thy Sacrament, ſeale vnto my ſoule, that by the merits of thy Death and Paſſion, all my ſins are ſo freely and fully remitted and forgiven, that the curſes and iudgements which my ſinnes haue deſerued, may neuer haue power either to conſound mee in this life, or to condemn mee in the world which is to come: for my ſtedfaſt faith is, that *thou haſt dyed for my ſinnes, and riſen againe for my juſtification*; This I beleeeue, O Lord, helpe mine unbeleeſe. Worke in mee likewise, I beſeech thee, an *unfained Repenſance*, that I may heartily be-  
haile my former ſinnes, and loath them, and ſerue thee henceforth in *newneſſe of life*, and greater meaſure of holy deuotion.  
And

Rom. 4. vlt



And let my soule neuer forget the infinite loue of so sweete a *Sauiovr*, that hath laid downe his life to redeeme so vile a *sin-ner*. And grant, Lord, that ha-ving receiued these scales and pledges of my *communion* with thee, thou mayest henceforth so dwell by thy *Spirit* in mee, and I so liue by *Faith* in thee, that I may carefully walke all the dayes of my life in godlinesse and *Piety* towards thee, and in *Christian Love* and *Charity* towards all my Neighbours; that liuing in thy feare, I may dye in thy *faueur*, and after *death*, be made partaker of eter-nall life, through *Iesus Christ* my Lord and onely *Sauiovr*, *A-men*.

3. Of the meanes whereby thou  
mayest become a wor-  
thy Receiver.

THESE Meanes are duties  
of two sorts: the former,  
respecting God; the latter our  
Neighbour. Those which re-  
spect God, are three: first,  
sound knowledge: secondly, true  
faith; thirdly, unfained Repen-  
tance. That which respecteth  
our Neighbour, is but one, sin-  
cere Charity.

1. Of the sound knowledge, requi-  
site in a worthy Com-  
municant.

Sound knowledge is a sanctified  
understanding of the first Princi-  
ples of Religion. As first, of the  
Trinity of Persons in the Unity  
of the Godhead. Secondly, of  
the Creation of Man, and his  
Fall. Thirdly, of the Curse and  
misery due to sinne. Fourthly, of  
the Natures and offices of Christ,  
Cc and

Heb. 6. 1, 2.

Ioh. 17. 3.

1 Tim. 3. 4.

1 Cor. 13. 29

2 Cor. 13. 5

and redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same unto us. For, as an house cannot bee built, vnlesse the foundation bee first laide; no more can Religion stand, vnlesse it be first grounded vpon the certaine knowledge of Gods Word. Secondly, if wee know not Gods will, wee can neither beleeue nor doe the same. For as worldly businesse cannot bee done but by them who haue skill therein, so without knowledge men must bee much more ignorant in diuine and spirituall matters. And yet in temporall things a man may doe much by the light of nature. But in religious mysteries, the more wee relye vpon naturall reason, the further wee are from comprehending spirituall truth. Which discouers the fearefull estate of those who receiue without knowledge, and the

the more fearefull estate of those  
Pastors, who minister vnto them  
without Catechizing.

2. Of sincere Faith, required  
to make a worthy Com-  
municant.

Sincere faith, is not a bare  
knowledge of the Scriptures,  
and first grounds of Religion,  
(for that *Diuels* and *Repro-  
bates* haue in an excellent mea-  
sure, and doe belecue it, and  
tremble;) but *A true perswasion*  
as of all those things whatsoener,  
the Lord hath revealed in his  
Word: so also a particular appli-  
cation vnto a mans owne Soule,  
of all the promises of mercy which  
God hath made in Christ to all  
beleeking sinners: And conse-  
quently, that Christ and all his  
mercies doe belong vnto him as well  
as to any other. For first, if wee  
haue not the righteousness of  
Faith, the Sacrament seales no-  
thing vnto vs; & euery man in the  
Lords Supper receiueth so much

Iam. 3. 19.  
Heb. 4. 2.

Rom. 4. 11.



Eph. 3. 17.

Heb. 11. 6.

Rom. 4. 23.

Isa. 55. 7.

Ezec. 33. 1.

Act. 26. 29.

Act. 3. 19.

Luk. 1. 74,

75.

Habak. 2.

3. 14.

Tit. 1. 15.

as hee beleeneth. Secondly, because that without Faith wee communicating on Earth, cannot apprehend Christ in Heaven: For as hee dwelleth in vs by Faith, so by faith wee must likewise eate him. Thirdly, because that without faith we cannot be perswaded in our consciences that our receiuing is acceptable vnto God.

3. Of unfained repentance, requisite for a true Communicant.

True Repentance is an holy change of the Mind, when vpon the feeling sight of Gods mercie, and of a mans owne misery, hee turneth from all his knowne and secret sinnes, to serue God in holinesse and righteousness all the rest of his dayes. For as hee that is gluttoned with meate, is not apt to eate bread: so hee that is stuffed with sinnes, is not fit to receiue Christ. And a conscience defiled with wilfull filthinesse, makes the

the vse of all *holy things* *unholy*  
vnto vs. Our sacrificed spotlesse  
Pasche cannot bee eaten with  
the fowre leauen of malice and  
wickednesse, saith *Paul*, *1. Cor. 5.*  
*8.* Neither can the old bottles  
of our corrupt and impure con-  
sciences retaine the new wine  
of Christs precious blood, as  
our Sauiour saith, *Mark. 2. 22.*  
Wee must therefore truly re-  
pent, if we will bee worthy par-  
takers.

2. The dutie to bee performed in  
respect of our Neighbour,  
is Charitie.

Charitie is a heartie forgiving  
of others who haue offended vs,  
and after reconciliation, and out-  
ward vnfained testifying of the  
inward affections of our hearts,  
by gestures, words and deeds, as oft  
as we meete, and occasion is offered.

For first, without loue to our  
neighbour, no sacrifice is accep-  
table vnto God. Secondly, be-  
cause one chiefe end wherefore

Mat. 5. 23,  
24.

Ioh. 13. 14,  
34, 35.

Mat. 6. 12.  
14, 15. and  
18. 35.

the *Lords Supper* was ordained, is, to *confirm* Christians love one towards another. Thirdly, no man can assure himselfe that his *owne sinnes* are forgiven of God, if his heart cannot yeeld to forgive the faults of men that haue offended him. Thus farre of the *first sort* of duties which wee are to performe before wee come to the *Lords table*, called *Preparation*.

2. Of the *second sort* of duties, which a worthy Communicant is to performe at the receiving of the *Lords Supper*, called *Meditation*.

**T**HIS Exercise of spirituall *Meditations*, consists in diuers points.

First, when the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated

brated, meditate with thy selfe  
how thou art invited by Christ,  
to be a Guest at his holy Table,  
and how lovingly hee inviteth  
thee: *Hoe, euery one that thirsteth, come ye to the waters of life,  
&c. Come, buy wine and milke,  
without money, and without price:  
eate ye that which is good, let your  
soule delight it selfe in farnesse.  
Take ye, eate ye: this is my body,  
which was broken for you; drinke  
ye all of this: for this is my blood  
which was shed for the remission  
of your sins. What greater honour  
can be vouchsafed, than to bee  
admitted to sit at the Lords  
owne Table? What better fare  
can be afforded, than to feede  
of the Lords owne body and  
Blood? If David thought it  
to bee the greatest fauour that  
hee could shew vnto good  
Barzillai, for all the kindnesse  
that hee shewed vnto him in  
his troubles, to offer him, that  
hee should feede with him at his  
owne*

Matth. 22.  
1 Pet. 1.

Isa. 55. 1, 2.

2. 55. 1. 2.

Mat. 26. 26,  
27, 28, &c.

2 Sam. 19. 33



*owne Table in Ierusalem; how much greater fauour ought wee to account it, when Christ doth indeed feede vs in the Church at his owne Table, and that with his owne most holy Body and Blood?*

Gen. 22.5.

2. As *Abraham*, when hee went up to the *Mount*, to sacrifice *Isaac* his Sonne, left his seruants beneath in the valley: so when thou comest to the spirituall Sacrifice of the *Lords Supper*, lay aside all earthly thoughts and cogitations: that thou mayest wholly contemplate of Christ, and offer vp thy Soule vnto him, who sacrificed both his Soule and Bodie for thee.

3. Meditate with thy selfe, how precious and venerable is the *Bodie* and *Blood* of the *Sonne of God*, who is the *Ruler* of heauen and earth; the *Lord*, at whose becke the *Angels* tremble, and by whom both the

the quicke and dead shall bee iudged at the last day, and thou among the rest. And how that it is he, who hauing bin crucified for thy finnes, offereth now to bee receiued by faith into thy soule. On the other side, consider how sinfull a creature thou art: how altogether vnworthy of so holy a Guest: how ill deseruing to taste of such sacred foode, hauing beene conceined in filthinesse, and wallowing euer since in the myre of Iniquitie; bearing the Name of a Christian, but doing the workes of the Diuell; adoring Christ with an *(a)* *Aue Rex* in thy mouth, but spitting Oathes in his face, and crucifying him anew with thy gracelesse actions.

Haile  
King.

Fourthly, ponder then, with what face dardest thou offer to touch so holy a body with such defiled hands? Or to drinke such precious Blood with so

lewd and lying mouth? or to lodge so blessed a Guest in so unclean a stable? For if the *Bethshemites* were slaine, for but looking irreuerently into the *Arke of the Old Testament*, what iudgement mayest thou iustly expect, who with such impure eyes and heart, art come to see and receiue the *Arke of the New Testament*, in which dwelleth all the fulnesse of the God-head bodily?

Col. 2, 3. 9.

2 Sam. 6. 7.

If *Vzza* for but touching (though not without zeale) the *Arke of the Couenant*, was stricken with sudden death; what stroake of *Divine Iudgement* mayest thou not feare, that so rudely, with unclean hands, doest presume to handle the *Arke of the eternall Testament*, wherein are hid all the *Treasures of Wisdome and Knowledge*?

If *Iohn Baptist* (the holiest Man that was borne of a Wo-

man)

man) thought himselfe *unworthy* to beare his shoes; O Lord, how *unworthy* is such a *profane* wretch, as thou art, to eate his *holy* flesh, and to drinke his *precious* blood?

Mat. 3. 11.

If the blessed Apostle Saint Peter, seeing but a *glimpse* of *Christ's* Almighty power, thought himselfe *unworthy* to stand in the same boate with him; how *unworthy* art thou to sit with Christ at the same table, where thou mayest behold the *infiniteness* of his Grace and Mercy displayed?

If the Centurion thought that the *roofo* of his house was not worthy to harbour so *Divine* a Guest, what roome can there bee fit vnder thy *Ribbes*, for *Christ's* Holinesse to dwell in?

Matth. 8. 8.

If the *Blood-issued* sicke Woman feared to touch the *Hemme* of his garment; how shouldest thou tremble to eate his



his flesh, and to drinke his *Al-*  
*healing blood;*

Yet if thou comdest hum-  
bly, in *Faith*, *repentance*, and  
*Charitie*, abhorring thy finnes  
past, and purposing vnfainedly  
to amend thy life henceforth,  
let not thy former sins affright  
thee; for they shall neuer bee  
laid vnto thy charge: and this  
Sacrament shall seale vnto thy  
soule, that all thy finnes and  
the *iudgements* due vnto them,  
are fully *pardoned*, and cleane  
washed away by the *Blood* of  
Christ. For, this Sacrament  
was not ordained for them  
who are *perfect*; but to helpe  
*penitent* sinners vnto *perfection*.  
Christ came, *not to call the righ-*  
*teous*, but *sinners to repentance*.  
And hee saith, *That the whole*  
*neede not the Physicion, but they*  
*that are sicke*: *Those* hath Christ  
called, and when they came,  
them hath hee euer helped.  
Witnesse the whole Gospel,  
which

Mat. 9. 12, 13

Mat. 11. 28.

which testifyeth, that not one Sinner, who came to *Christ* for mercy, went euer away without his errand. Bathe thou likewise thy sicke soule in this *Fountaine of Christs blood*; and doubtlesse, according to his promise, *Zach. 13. 1.* thou shalt bee healed of all thy finnes and uncleannesse. Not sinners therefore, but they who are vnwilling to repent of their finnes, are debarred this Sacrament.

Fiftly, meditate, that *Christ* left this Sacrament vnto vs, as the chiefe *Token and pledge* of his *Loue*: not when wee would haue made him a King, *Iohn 6. 15.* (which might haue seemed a requitall of kindnesse) but when *Iudas* and the High Priests were conspiring his *Death*, (therefore wholly of his meere fauour.) When *Nathan* would shew *Danid* how entirely the poore man loved

loved his Sheepe that was killed by the rich man: Hee gave her (saith hee) to eate of his owne morsels, and of his owne cuppe to drinke, 2. Sam. 12. 3. And must not then the love of Christ to his Church bee vnspeakeable, when hee gives her his owne flesh to eate, and his owne blood to drinke, for her spirituall and eternall nourishment? If then there bee any love in thine heart, take the Cuppe of salvation into thy hand, and pledge his love with love againe, Ps. 116.

II. Sixtly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other Cogitations whatsoeuer: and settle thy meditations onely vpon those holy actions and rites, which according to Christs institution are vsed in and about the holy Sacrament: For it hath pleased

sed G O D (considering our weaknesse) to appoint those rites, as meanes the better to lift vp our mindes to the serious contemplation of his *heavenly Graces*.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table, and consecrating them by Prayers, and the rehearsall of *Christs Institution*, to bee a holy Sacrament of the blessed Body and Blood of Christ; then meditate, how God the Father, of his meere love to mankinde, set apart, and sealed his onely begotten Sonne, to bee the *All-sufficient meane*, and onely Mediatour to redeeme vs from sinne, and to reconcile vs to his grace, and to bring vs to his glory.

When then seest the Minister breake the Bread, being blessed, thou must meditate, that *Iesus Christ* the eternall



nall Sonne of God was put to death, and his blessed Soule and Body (with the sence of Gods anger) broken asunder for thy sinnes, as verily, as thou now seest the holy Sacrament to bee broken before thine eyes: and withall call to minde the haynousnesse of thy sinnes, and the greatnesse of Gods hatred against the same; seeing Gods *Justice* could not bee satisfied, but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himselfe to distribute it; then meditate, *That the King* (who is the Master of the Feast) stands at the Table to see his Guests; and looketh vpon thee, whether thou thou hast on thee thy *Wedding garments*. Thinke also, that all the holy *Angels* that attend vpon the Elect in the Church, and b doe desire to behold

Mat. 21. 11.  
This Wedding garment is

Righteousnes & true Holinesse.

Apoc. 19. 8.

Eph. 4. 24.

1 Cor. 11.

10.

Eph. 1.

1 Pet. 1. 12

Behold the celebration of these ho-  
ly Mysteries, doe obserue thy  
reuerence and behaviour: Let  
thy Soule therefore, whilst  
the Minister bringeth the Sa-  
crament vnto thee, offer this or  
the like short Soliloquie vnto  
Christ.

A sweete Soliloquie, to bee saide  
betwixt the Consecration and  
Receiuing of the Sa-  
crament.

Is it true indeed, that God will  
dwell on Earth? Behold, the  
Heauen, and the heauen of hea-  
uens are not able to containe thee:  
how much more unable is the soule  
of such a sinnefull caitife as I am,  
to receine thee?

But seeing it is thy blessed  
pleasure, to come thus to  
Sup with mee, and to dwell  
in mee: I cannot for ioy but  
burst out, and say, What is  
man,

1 Kin. 8. 27.

a Apo. 3. 29  
b Ioh. 14. 23

Rom. 7. 14.

d Verse 24.

e Mat. 9. 13.

Mat. 11. 28.

man, that thou art so mindful of him, and the sonne of man, that thou so regardest him? What fauour soeuer thou vouchsafest mee in the abundance of thy Grace, I will freely confesse what I am in the wretchednesse of my Nature. I am in a word, a carnall Creature, whose very Soule is solde vnder sinne: a wretched man, compassed about with a bodie of death. Yet, Lord, seeing thou callest here I come; and seeing thou callest sinners, I haue thrust my selfe in among the rest; and seeing thou callest all with their heaviest loades, I see no reason why I should stay behind. O Lord, I am sicke, and whither should I goe, but vnto thee the Physician of my Soule? thou hast cured many, but neuer diddest thou meet with a more miserable Patient: for I am more leprous than Gehazi, more uncleane than

Mag

Magdalene, more blinde in  
soule, than Bartimews was in  
body; for I haue liued all this  
while, and neuer seene the true  
light of thy Word: My soule  
sinnes with a greater fluxe of  
sinne, than was the Hemorrhoe  
of blood. Mephibosheth was  
not more lame to goe, than my  
soule is to walke after thee in  
due. Ieroboams Arme was  
not more withered to strike  
the Prophet, than my hand is  
raymed to releue the poore.  
Cure mee, O Lord, and thou  
shalt doe as great a worke as in  
curing them all. And though I  
haue all their sinnes and sores;  
yet Lord, so abundant is thy  
grace, so great is thy Skill, that  
if thou wilt, thou canst with a  
word, forgine the one, and heale  
the other: And why should I  
doubt of thy good will, when  
to saue mee, will cost thee  
now but one loking smile,  
who diddest shew thy selfe  
so



2 Sam. 7. 11

Gen. 42. 10

1 Sam. 5. 7.

Mat. 18. 5.

so willing to redeeme mee  
 though it should cost thee  
 thy heart-blood; and now offer  
 rest so graciously vnto mee the  
 assured pledge of my redemption  
 by thy blood: who am I, O  
 Lord God? and what is my merit,  
 that thou hast bought mee  
 with so deare a price? It is  
 meerely thy mercy: and I, O  
 Lord, am not worthy the least  
 all thy mercies: much lesse to be  
 a partaker of this holy Sacrament,  
 the greatest pledge of thy  
 greatest mercy, that euer thou  
 didst bestow vpon those sons of  
 men whom thou lovest. How  
 might I, in respect of mine  
 owne vnworthinesse, cry out  
 for feare at the sight of thy  
 ly Sacrament, as the Philistines  
 did, when they saw the Arke of  
 God come into the assembly?  
 Woe now vnto mee a sinner; but  
 that thy Angell doth comfort  
 mee, as hee did the wo  
 man: Feare thou not, for I know  
 the

what thou seekest *Jesus*, which was  
 crucified. It is thou indeede that  
 my Soule seeketh after. And  
 where thou offerest thy selfe  
 into mee in thy blessed Sacra-  
 ment. If therefore *Elizabeth*  
 thought her selfe so much ho-  
 noured, at thy presence in the  
 wombe of thy blessed Mother,  
 that the *Babe sprang in her belly*  
 for ioy; how should my soule  
 reape within mee for ioy, now  
 that thou comest by thy ho-  
 ly Sacrament, to dwell in my  
 heart for euer? Oh what an  
 honour is this, not that the  
 Mother of my Lord, but my  
 Lord himselfe should come thus  
 to visit mee! Indeede, Lord, I  
 confesse with the faithfull Cen-  
 surion, that *I am not worthy* that  
 thou shouldst come under my  
 roofe; and that if thou didst but  
 heake the word onely, my Soule  
 should bee saved, yet seeing it hath  
 pleased the riches of thy grace,  
 for the better strengthening of  
 my

Luk. 2. 43.  
 44.

Math. 8. 8.

Luk. 7. 38.  
Apoc. 3. 20.  
Luk. 18. 23

Luke 19. 9.

my *weakness*, to *seale* thy *mercy* vnto mee, by thy *visible* signs as well as by thy *visible* word. In all thankfull *humilitie* my *Soule* *speakes* vnto thee with the *blessed* *Virgin*: *Behold*, the *handmaide* of the *Lord* bee it vnto me according to thy word. *Know* thou, *Lord*, by thy *Word* and *Sacraments*, at the *doore* of my *Heart*, and I will, like the *Publican*, with both my fists knock at my *breast*, as fast as I can, that thou mayest enter in. And if the *doore* will not open fast enough, *breake* it open. O *Lord*, by thine *Almighty* power, and then enter in, and dwell there for ever, that I may haue cause with *Zachary* to acknowledge, that *this day saluation is come into mine house*. And cast out of mee whatsoever shall bee *offensive* vnto thee: For I *resigne* the whole *possession* of my heart vnto thy *sacred* *Maiestie*, *intreating* that

I may not live henceforth, but  
that thou mayest live in mee,  
speake in me, walke in me, and so  
gouverne me by thy Spirit, that  
nothing may bee pleasing vnto  
mee, but that which is accepta-  
ble vnto thee: That finishing  
my course in the life of Grace,  
I may afterward live with thee  
for ever in the Kingdome of  
glory. Grant this, O Lord Iesus,  
for the merits of thy death and  
blood-shedding. Amen.

When the Minister bringeth  
towards thee the Bread, thus  
blessed and broken, and offering  
it vnto thee, bids thee, take, eat,  
&c. then meditate that Christ  
himselfe commeth vnto thee, and  
both offereth, and giueth indeede  
vnto thy faith, his very body and  
blood, with all the merites of  
his death and passion, to feede  
thy soule vnto eternall Life:  
as surely as the Minister offe-  
reth and giueth the outward  
signes that feede thy body vn-  
to



*Sacramen-  
tum requi-  
rit sacram  
mentum.*

to this temporall life. The bread of the Lord is given by the Minister, but the Bread which is the Lord, is given by Christ himselfe.

When thou takest the bread at the Ministers hand to eate it, then rowze vp thy soule to apprehend Christ by faith: and to apply his merites to heale thy miseries. Imbrace him as sweetly with thy Faith in the Sacrament, as euer Simeon hugged him with his armes in his swaddling clouts.

As thou eatest the Bread imagine that thou seest Christ hanging upon the Crosse, and by his vnspeakeable torments fully satisfying Gods Iustice for thy sinnes: and strue to bee as verily partaker of the spirituall grace, as of the Elementall signes. For, the Truth is not absent from the signe, neither doth Christ deceive, when hee saith, *This is my body*

but he giueth himselfe indeed to every soule that *spiritually* receiues him by faith. For as ours is the same Supper which Christ administred: so is the same Christ verily present at his own Supper, not by any *Papall* transubstantiation, but by a sacramentall participation, whereby he doth truly feed the faithfull vnto eternall life: not by coming downe out of heauen vnto thee, but by lifting thee vp from the earth vnto him. According to that old saying; *Sursum corda*, Lift vp your hearts: And, where the carke is is, thither will

h Christ call it his body, not the signe of his body, because this Sacrament was instituted not only to signify, but also to communicate the spirituall graces that they represent: and by the signes, to draw our mindes to the graces

signified. So Euthymius in Mat. 19. *Non dixit dominus, Hac sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, quae proposita sunt efficere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibaturi illum sanguinem quem fusiuri sunt, qui me crucifigant. Sacramentum aliquid vobis commendans; spiritualiter intellectum vinificabit vos, August. in Psal. 98.* speaking in the person of Christ. The Disciples did not eate Christ corporally and substantially in the first Institution; no more doe we in the reiteration of the same Supper.

*the Eagles resort, Matth. 24.*

When thou seest the *Wine* brought vnto thee *apart* from the *Bread*, then remember, that the *blood of Iesus Christ* was as *versly separated* from his body vpon the *Crosse*, for the *remission* of thy *sinnes*: And that this is the *seale of the new Couenant*, which God hath made, to *forgine all the sinnes* of all *penitent sinners* that *beleue in the merits* of his *blood shodding*. For the *Wine* is not a *Sacrament* of *Christs blood* contained in his *vesnes*, but as it was *shed out* of his body vpon the *Crosse* for the *remission* of the *sinnes* of all that *beleue in him*.

As thou *drinkest* the *Wine*, and *powrest* it out of the *Cup* into thy *Stomacke*; meditate and *beleue*, that by the *merits* of that *Blood*, which *Christ shed vpon the Crosse*, all thy *sinnes* are as *versly forgiven*, as thou hast now *drunke*

his

Mat. 26. 28.

his Sacramental Wine, and haſt it in thy ſtomacke. And in the inſtant of drinking, ſettle thy Meditation vpon Chriſt, as hee hanged vpon the Croſſe; as if like *Mary* and *Iohn*, thou didſt ſee him *mayled*, and his *bloud* running downe his *bleſſed ſide*, out of that *gaſtly wound*, which the *Speare* made in his *innocent Heart*; wiſhing thy *march* cloſed to his *ſide*, that thou mighteſt receiue that *precious Blood*, before it fell to the *dūſty earth*: And yet the *actuał drinking* of that *reall bloud* with thy mouth, would be nothing ſo *\* effectuał*, as this *Sacramentall drinking* of that blood ſpiritually by *Faith*. For one of the *Souldiers* might haue drunke that, and beene ſtill a *Reprobate*, but whoſoeuer drinketh it *ſpirituałly by faith* in the Sacrament, ſhall ſurely haue the *Remiſſion* of his finnes, and *Life* euerlaſting.

\* If remiſſion of ſins and eternal life had bin appropriated to the drinking of the reall blood, doubtleſſe *Iohn* and *Mary* wold haue made moanes to haue drunk it; but *Iohn* aſcribes the vertue to beleeuing that it was ſhed.



As thou feelest the Sacramentall Wine which thou hast drunke, warming thy colde stomacke: So endeavour to feele the *Holy Ghost cherishing* thy Soule in the ioyfull assurance of the forgiuenesse of all thy sinnes, by the merites of the blood of *Christ*. And to this end, God giueth euery faithfull soule, together with the *Sacramentall blood, the Holy Ghost to drinke. Wee are all made to drinke into one Spirit.* And to lift vp thy minde from the contemplation of *Christ*, as hee was crucified vpon the Crosse, to consider how hee now sits in glory at the right hand of his Father, making intercession for thee, by presenting to his Father the *unualuable merits* of his death, which hee once suffered for thee, to appease his Iustice for the sinnes which thou dost daily commit against him.

After

1 Cor. 12. 13

Rom. 8. 34.

Heb. 7. 25.

Heb. 9. 24.

And thou hast eaten and drunke both the Bread and Wine, labour that as those Sacramentall *stones* doe turne to the nourishment of thy Bodie, and by the digestion of heate become one with thy substance: so by the operation of Faith and the Holy Ghost, thou maiest become one with Christ, and Christ with thee: and so mayest feelee thy Communion with Christ confirmed, and increase daily more and more. That as it is impossible to separate the Bread and Wine digested into the bloud and substance of thy body: so it may bee more vnpofsible to part Christ from thy Soule, or thy Soule from Christ.

Lastly, as the Bread of the Sacrament, though confectioned of many Graines, yet makes but one Bread: so must thou remember, that though all the faithfull are many; yet are

D d 3 they

1 Cor. 10. 17  
Vnus est pa-  
nis commu-  
nionis  
Sacramenti,  
non autem  
necessario y-  
nus numerus.

they all but one mystical body, whereof Christ is Head. And therefore thou must love every Christian as thy selfe, and a member of thy body.

Thus farre of the duties to be done at the receiuing of the holy Sacrament, called *Meditation*.

3. Of the duties which wee are to performe after receiuing of the holy Communion, called *Action or Practice*.

**T**He dutie which wee are to performe after the receiuing of the Lords Supper, is called *action or practice*: without which all the rest will minister vnto vs no comfort.

The *Action* consists of two sorts of duties: first, such as we are to performe in the Church: or else after that wee are gone home.

Those

Those that wee are to performe in the Church, are either severall from our owne soules, or else, *ioynly* with the Congregation.

The severall duties which thou must performe from thine owne Soule, are three: First, thou must bee carefull (that forasmuch as Christ now dwelleth in thee, therefore) to entertaine him in a cleane heart, and with pure affections: for, the most Holy will be holy with the Holy; for if Ioseph of Arimathea, when hee had begged of Pilate his dead body, to bury it, wrapped it in sweete odours, and fine linnen, and laid it in a new Tombe; how much more shouldest thou lodge Christ in a new Heart, and perfume his Roomes with the odoriferous Incense of Prayers, and all pure affections? If God required Moses to provide a Pot of Pure Gold to keepe the

*Sancta non  
nisi sancte  
et sanctis.  
Psal. 18.26.*



*Manna* that fell in the wilderness: what a pure heart shouldst thou provide to receive this divine *Manna*, that is come down from heauen?

Luk. 2. 46.

And as thou camest sorrowing, like *Ioseph* and *Mary*, to seeke Christ in the Temple, so now hauing there found him in the midst of his Word and Sacraments, be carefull with ioy to carry him home with thee, as they did.

Luk. 15. 16.

And if the man that found but his lost Sheepe, reioyce so much, how canst thou, hauing found the Saviour of the World, but reioyce much more?

Secondly, thou must offer the sacrifice of a private Thanksgiving vnto God for his inestimable grace and mercy: for as this action is common vnto the whole Church: so is it applyed particularly to euery one of the faithfull in the Church; and for this particular mercy, euery

every soule must ioyfully offer  
vp a particular, Sacrifice of  
Thanks-giving. For if the *Wise*  
*men* reioyced so much when  
they saw the *Starre* which con-  
ducted them vnto Christ, and  
worshipped him so deuoutly,  
when hee lay a *babe* in the *man-*  
*ger*, and offered vnto him their  
*Gold, Myrrh, and Frankincense* :  
how much more shouldest thou  
reioyce now, that thou hast  
both seene and receiued this  
*Sacrament*, which guided thy  
Soule vnto him where he sitteth  
at the right hand of his Father in  
glory? And thither lifting vp  
thy heart, adore him, and offer  
vp vnto him the *Gold* of a pure  
*Faith*, the *Myrrh* of a mortified  
heart, and this or the like sweet  
*Incense* of Prayer, and Thanks-  
giving.

*A Prayer to be said after the receiving of the Communion.*

**W**Hat shall I render  
unto thee (O blessed  
Saviour,) for all these  
blessings, which thou hast so  
graciously bestowed vpon my  
Soule? How can I sufficiently  
thanke thee, when I can scarce  
expresse them? Where thou  
mightest haue made mee a  
*Beast*, thou madest mee a *Man*  
after thine owne Image: When  
by sinne, I had lost both thine  
Image, and my selfe; thou didst  
renew in mee thine Image by  
thy Spirit, and diddest re-  
deeme my Soule by thy blood  
again: and now thou hast  
giuen vnto mee thy Seale and  
pledge of my Redemption;  
nay, thou hast giuen thy selfe  
vnto mee, O blessed Redeemer;  
Oh, what an inestimable trea-  
sure of riches, and overflowing

*Four.*

*Fountaine of grace* hath hee got,  
who hath gained thee! No  
man euer *touch*ed thee by *faith*;  
but thou diddest *heale* him by  
*grace*: for thou art the *Antibour*  
of *Saluation*, the *remedie* of all  
*euils*, the *medicine* of the *sicke*,  
the *life* of the *quicke*, and the *re-*  
*surrection* of the *dead*. Seemed  
it a small matter vnto thee to  
appoint thy holy *Angels*, to  
attend vpon so vile a Creature  
as I am; but that thou woul-  
dest enter thy selfe into my  
*Soule*, thereto *preserue*, *nourish*,  
and *cherish* mee vnto *life* euer-  
lasting?

If the *carkasse* of the *dead*  
Prophet could *reuiue* a *dead*  
*man* that *touch*ed it, how much  
more shall the *living body* of the  
*Lord of all Prophets* quicken the  
faithfull, in whose heart hee  
*dwell*eth? And if thou wilt raise  
my body at the *last* day out of  
the dust; how much more wilt  
thou now *reuiue* my *Soule*,  
which

2 Kin. 13. 21



which thou hast *sanctified* with thy Spirit, and *purified* with thy blood? O Lord, what could I more desire, or what couldst thou more bestow vpon mee, then to giue mee thy *Bodie* for *meate*, thy *Blood* for *drinke*, and to lay downe thy *Soule* for the price of my redemption? Thou Lord, enduredst the *paine*, and I doe reape the *profit*: I receiued *pardon*; and thou diddest beare the *punishment*. Thy *teares* were my *Bath*, thy *wounds* my *meate*, and the *iniustice* done to thee, satisfied for the *iudgement* which was due to mee. Thus by thy *Birth*, thou art become my *Brother*; by thy *Death*, my *Ransome*; by thy *Mercy*, my *Reward*; and by thy *Sacrament*, my *nourishment*. O diuine food! by which the *sonnes of men* are transformed into the *sonnes of God*, so that *mans nature* dyeth; and *Gods nature* liueth, and ruleth in vs. Indeede, all creatures  
won.

wondred, that the Creatour  
would bee inclosed nine Mo-  
neths in the Virgins Wombe,  
(though her wombe beeing re-  
plenished with the holy Ghost,  
was more splendid than the  
*Starry Firmament*.) But that  
thou shouldest thus humble thy  
selfe to dwell for euer in my  
Heart, which thou foundest  
more vncleane then a *dung-hil*,  
it is able to make all the Crea-  
tures in Heauen and Earth to  
stand amazed. But seeing it is  
thy free grace and meere plea-  
sure thus to enter and to dwell  
in my heart, I would to God  
that I had so pure a heart as my  
heart could wish, to entertaine  
thee. And who is fit to enter-  
taine Christ? or who, though  
inuitied, would not chuse with  
*Mary*, rather to kneele at thy  
feete, then presume to sit with  
thee at thy Table? Though I  
want a *pure heart* for thee to  
*dwell in*, yet *weeping eyes* shall ne-  
uer

neuer bee wanting to wash thy  
 blessed feete, and to lament my  
 filthy sinnes. And albeit I can-  
 not weepe so many teares as  
 may suffice to wash thy holy  
 Feete, yet Lord, it is sufficient  
 that thou hast shedde Blend  
 enough to cleanse my sinnefull  
 soule. And I am fully (O Lord)  
 assured, that all the daintie fare,  
 wherewith the disdainefull Pha-  
 rise entertained thee at his ta-  
 ble, did not so much please  
 thee, as those teares which peni-  
 tent *Mary* powred vnder the  
 Table. I would therefore wish  
 with *Ieremy*, that my head were  
 a fountaine of teares, that seeing  
 I can by no meanes yeeld suf-  
 ficient thanks for thy loue to  
 mee; yet I might by continuall  
 teares, testifie my loue vnto  
 thee. And though no man is  
 worthy of so infinite a grace,  
 yet this is my comfort, that bee  
 is worthy, whom thou in fauour ac-  
 countest worthy. And seeing that  
 now

now of thy meere grace thou  
 hast counted mee (among  
 others thy chosen) worthy of  
 this vnspeakeable fauour, and  
 sealed by thy Sacrament the  
 assurance of thy loue, and the  
 forgiveness of my sinnes: O Lord,  
 confirme thy fauour vnto thy  
 Seruant, and say of mee as Isaac  
 did of Iacob; I haue blessed him,  
 therefore hee shall bee blessed. And  
 that I may say vnto thee with  
 David; Thou, O Lord, hast bles-  
 sed my soule, and made it thy house,  
 and it shall bee blessed for euer.  
 And seeing it pleased thee to  
 blesse the house of Obed Edom, and  
 all his household, whilest the Arke  
 of the Lord remained in his house,  
 I doubt not but thou wilt  
 much more blesse my soule and  
 bodie, and all that doe belong  
 vnto me, now that it hath plea-  
 sed thy Maiesty, of thine owne  
 good will, to enter vnder my  
 rooffe, and to dwell for euer in  
 my poore Cottage. Blesse mee,

Gen. 27. 33.

1 Chr. 17. 27

2 Sam. 6. 12.  
12.



O Lord, so that my finnes may wholly bee remitted by thy blood, my conscience sanctified by thy Spirit, my minde enlightned by thy Truth, my heart guided by thy Spirit, and my will in all things, *subdued to thy blessed will and pleasure.* Blesse mee with all graces which I want, and increase in mee those good gifts which thou hast already bestowed vpon mee. And seeing that I hold thee not by the Armes, as *Jacob*, wrestling without mee; but inwardly dwelling by Faith within mee; surely, Lord, *I will neuer let thee goe, except thou blesse mee, and giue mee a new name, a new heart, a new spirit, and strength by the power of God to preuaile ouer sinne and Satan.* And I beseech thee, O Lord, desire not to depart from mee, as thou diddest from *Jacob*, because the day breaketh, and thy grace be-  
ginneeth

Gen. 23. 24  
&c.

ginneth to dawne and appeare.  
 But I from my soule, humbly  
 with the *Emanites* entreate  
 thee, O sweete Iesus, to abide  
 with mee, because it draweth  
 toward night. For the night of  
 temptation, the night of tribula-  
 tion, yea, my last long night of  
 death approacheth: O blessed  
 Saviour, stay with mee there-  
 fore now and euer. And if thy  
 presence goe not home with mee,  
 carry mee now from hence. Goe  
 with mee, and liue with mee,  
 and let neither death nor life  
 separate mee from thee. Drive  
 mee from my selfe, draw mee  
 vnto thee. Let mee bee sicke, but  
 sound in thee, and in my weak-  
 nesse let thy strength appeare.  
 Let mee seeme as dead, that  
 thou alone mayest bee seene to  
 liue in mee, so that all my mem-  
 bers may bee but *Instruments*  
 to act thy motions. Set mee as  
 a Scale vpon thine Heart, and  
 let thy zeale bee settled vpon  
 mine.

Exo. 13. 14

Can. 8. 6.

Luk. 22. 30

Apoc. 5. 9.

Apoc. 7. 10,  
21, 22.

a. 8. inc 3

mine, that I may bee out of  
loue with *all*, that I may bee  
onely in loue with thee. And  
grant, O Lord, that as thou  
now vouchsafest mee this fa-  
uour, to sit at thy Table to re-  
ceiue this Sacrament in thy  
House of grace, so I may here-  
after through thy mercy, bee  
receiued to *eate and drinke at*  
*thy Table in thy Kingdome of glo-*  
*ry.* And for thy mercy, I doe  
here with the foure Beasts, and  
foure and twentie Elders, cast  
my selfe downe before thy  
Throne of Grace, acknowledg-  
ing that it is thou that hast re-  
deemed mee with thy blood, and  
that saluation cometh onely from  
thee. And therefore vnto thee  
doe yeeld all praise, and glory, and  
wisdom, and thanks, and ho-  
nour, and power, and might, and  
maiestie, O my Lord, and my God,  
for euermore, Amen.

Thirdly, seeing Christ hath  
sacrificed himselfe for thee  
(and

(and all that thou canst give is too little) therefore thou must offer thy selfe to bee a living, holy, and acceptable sacrifice unto God; by leaving him in righteousness and holinesse, all thy dayes. Thus *Tertullian* witnesseth, that in his time, a Christian was knowne from another man, only by the holines and righteousness of his life.

2. Of the duties which we are to do, after the Communion joyntly with the Congregation.

The duties to be performed joyntly with the Church, are three. First, public Thanks-giving, both by Prayers, and singing of Psalmes: thus Christ himselfe and his Apostles did. Secondly, Joyning with the Church, in giving (every man according to his abilitie) towards the reliefe of the poore.

This

Rom. 12. 1.  
Leuit. 17. 5.  
1 Cor. 12. 1.  
Rom. 15. 27.  
Which is probable to have beene the 113. Psalme  
1 Cor. 12. 1.  
Rom. 15. 27.



Qui copio-  
 siores sunt  
 & volunt,  
 pro arbitrio  
 quisque suo  
 quod visum  
 est contribu-  
 is: & quod  
 ita colligi-  
 tur, apud  
 prapositum  
 deponitur:  
 atque inde il-  
 le opitula-  
 tur populis  
 & viduis,  
 & qui prop-  
 ter marbum  
 aut aliquam  
 aliam causam  
 eget, &c. Iu-  
 stin. Martyr  
 Apo'og. 2.  
 p. 27. c. 1.  
 Lucrum est  
 pietatis no-  
 mine facere  
 sumptum,  
 Tert. Apo.  
 adu. Gent.  
 cap. 39.  
 Num. 6. 23,  
 27.  
 Ioh. 6. 56.

This was the manner of the  
 Primitive Churches, to make  
 Collections and *Lone feasts* af-  
 ter the *Lords Supper*, for the  
 reliefe of the poore Christians.  
 Thirdly, when thanks and  
 praise is ended; then with all  
 reverence to stand vp, and to  
 receive the blessing of God, by  
 the mouth of his Minister and  
 to receive it as if thou diddest  
 heare God himselfe pronoun-  
 cing it vnto thee from heauen.  
 For by *christ blessing*, God doth  
 blesse his people.

Thus farre of the duties to be  
 practized in the Church.

The duties which thou art  
 to practise after that thou art  
 departed home, are three. First  
 to obserue diligently, whether  
 thou hast truly receiued *Christ*  
 in the Sacrament. Which  
 thou mayest thus easily per-  
 ceine; for seeing his *flesh & blood*  
 indeede, and his blood is drinke  
 indeede, and that hee is so full

of grace, that no man euer touched him by Faith, but hee received vertue from him; it cannot possible bee, that if thou hast eaten his flesh, or drunke his blood, but thou shalt receive grace and power, to bee cleansed from thy sinnes and filthinesse. For if the *Hemorrhise* that did but touch his garment, had her bloody issue that continued so long, forthwith stancheth: how much more will the bloody issue of thy sinne bee stancheth, if thou then hast truly eaten and drunke the very flesh and blood of Christ? But if thy issue still runneth, thou mayst iustly suspect thou hast neuer yet truly touched Christ.

Mark. 5. 29.

Secondly, seeing thou hast now reconciled thy selfe to God, and renewed thy couenant, and vowed newnesse and amendment of life: thou must therefore haue a speciall care, that thou

Mat. 12. 14,  
&c.

2 Pet. 2. 22.

Cant. 5. 3.

thou dost not yeeld to commit thy former sinnes any more: knowing that the *unclean spirit*, if ever hee can get into thy Soule againe, & find that it is swept and garnished, hee will enter forcible possession, with seven other devils worse than himselfe: so that the end of that warre shall be worse than his beginning. Bee, yee not therefore like the Dog that returnes to his vomit, or the washed Sow that walloweth in the mire againe. And returne not to thy malice, like to the Adder, who laying aside her poyson while she drinketh, takes it up againe when she hath done. But when either the Devil or the flesh shall offer to tempt and moove thee to relapse into thy former sinnes, answer them as the Sponse doth in the Canticles, *I have cut off my coat (of my former corruption) how shall I put it on? I have washed my feet, how shall I defile them againe?*

Laltiy.

Lastly, if ever thou hast found either ioy or comfort in receiuing the holy Sacrament, let it appeare by the eager desire of receiuing it often againe. For the body of Christ, as it was anointed with the Oyle of gladnesse aboue his fellowes; so doth it yeeld a sweeter saour than all the Oyntments of the world: The fragrant smell whereof allureth all soules, who haue once tasted the sweetenesse thereof, euer after to desire oftner thereof to taste againe. Because of the saour of thy good Oyntments, therefore doe the Virgins loue thee. O taste therefore, and often see how good the Lord is, saith David. This is the Commandement of Christ himselfe, Doe this in remembrance of mee: and in doing this, thou shalt shew thy selte best mindfull and thankefull for his death. For, as oft as yee shall eate this bread, and drinke this cup,

Psal. 45. 7.  
 Heb. 1. 9.  
 Can. 1. 3.  
 Psal. 34. 8.  
 Scio Roma  
 hanc esse cō-  
 suetudinem,  
 ut fideles  
 semper Chri-  
 sti corpus  
 accipiant,  
 Hier. Apol.  
 adu. Iouin.  
 Quotidie  
 communionē  
 Eucharistiae  
 percipere non  
 laudonē  
 reprehendo.  
 Omnibus Do-  
 minicis die-  
 bus commu-  
 nicandum  
 suadeo &  
 hortor, si  
 mens illi  
 affectu pec-  
 candi sit;  
 Aug. (vel  
 patris Ge-  
 nadini) lib.  
 de Eccl.  
 dogm. c. 53.



cup, yee shall shew the Lord  
death untill hee come. And let  
this bee the chiefe end, where-  
unto both thy receiving and li-  
ving tendeth: that thou maiest  
bee a holy Christian, Zealous of  
good workes, purged from sinne, to  
live soberly, righteously, and godly  
in this present world; that thou  
maiest bee acceptable to God, pro-  
fitable to thy brethren, and com-  
fortable to thine owne soule.

Thus farre of the manner of  
glorifying God in thy life.

Now followeth the Practice of  
Piety, in glorifying God in the  
time of sicknesse, and when  
thou art called to die  
in the Lord.

**A**S soone as thou perceivest  
thy selfe to be visited with  
any sicknesse, meditate with  
thy selfe:

Iob 5.6.

1. That miserie commeth not  
forth

forth of the dust; neither doth affliction spring out of the earth. Sickenesse comes not by happe or chaunce (as the Philistims supposed that their Mice and Emroydes came,) but from mans wickednesse, which as sparkles breaketh out. Man suffereth (saith Jeremy) for his sinnes. Fooles (saith David) by reason of their transgressions, and because of their iniquities are afflicted. As therefore Salomon aduiseeth a man to carry himselfe towards an earthly prince; If the spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenesse pacifieth great sinnes: so counsell I thee to deale with the Prince of Princes: If the Spirit of him that ruleth Heauen and Earth, rise vp against thee, let not thy heart despaire: for repentance pacifieth great Sinnes. And who-soener returneth in his affliction to the Lord God of Israel, and  
 Ec seekes

1 Sam. 6. 5.

Lam. 3. 39.

Psalme.

Eccles. 10. 4

2 Chr. 15. 4

Math. 6. 6.  
 Psalme 4. 4.  
 Lam. 3. 24.

Iosh. 7. 16,  
 &c.

*seeke him, hee will bee found of him.*

2. Shut to thy Chamber doore; *examine thine owne heart vpon thy bed; search and try thy waies.* Search as diligently for the capitall sinne, as *Ioshua* did for *Achan*, till thou findest it. For albeit God, when hee be-  
 ginneth to chasten his Children, hath respect to all their finnes; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into iudgement, for some one grieuous sin; wherein they haue lined without Repen-  
 tance.

3. When thou hast thus considered all thy finnes, put thy selfe before the Iudgement Seate of God, as a Fellow, or Murtherer, standing at the Barre of an earthly Iudge: and with grieve and sorrow of heart *confesse vnto God* all thy knowne finnes, especially thy capitall offences, wherewith  
 God

God is chiefly displeased. Lay them open with all the circumstances of the Time, Place, and Manner how they were committed, as may most serue to aggravate the heinousnesse of thy finnes, and to shew the contrition of thy heart for the same. Lift vp thine hand, and acknowledge thy selfe before the righteous Iudge of Heauen and Earth, guilty of eternall death and damnation, for those thy haynous finnes and transgressions. And hauing thus Accused and Iudged thy selfe, cast downe thy selfe before the Foote-stoole of his Throne of grace: assuring thy selfe, that whatsoeuer the Kings of Israel bee; yet the God of Israel is a mercifull God: And crie vnto him from a penitent and faithfull heart for mercie and forgiveness; as eagerly and earnestly, as euer thou knewest a Malefactor, beeing to receive

Ec 3

ceiue

Psal. 99. 5.

Heb. 4. 20.

1 Reg. 20. 31



ceiue his sentence, crying vnto the Iudge for fauour and pardon; vowing amendment of life, and (by the assistance of his grace) neuer to commit the like sinne any more. All which thou mayest doe in these or the like words.

*A Prayer when one begins to be sicke.*

**O** Most Righteous Iudge, yet in Iesus Christ my gracious Father: I wretched sinner doe heere retorne vnto thee (though driven with paine and sicknesse,) like the prodigall childe, with want and hunger. I acknowledge that this sicknesse and paine comes not by blinde Chance or Fortune, but by thy diuine providence, and speciall appointment. It is the stroake of thy heauie hand, which my finnes haue iustly deserued; and the things that I feared,

feared, are now fallen vpon mee:  
 Yet I doe well perceiue, that  
 in wrath thou remembreſt mercy;  
 when I conſider how many  
 and how hainous are my ſinnes,  
 and how few and eaſie are thy  
 corrections. Thou mighteſt haue  
 ſtrucken mee with ſome feare-  
 full and ſudden death, where-  
 by I ſhould not haue had ei-  
 ther time or ſpace to haue called  
 vpon thee for grace and mer-  
 cie; and ſo I ſhould haue pe-  
 riſhed in my ſinnes, and haue  
 beene for euer condemned in  
 Hell.

But thou, O Lord, viſiteſt  
 mee with ſuch a fatherly cha-  
 tiſement, as thou uſeſt to viſit  
 thy deareſt children, whom  
 thou beſt loueſt; giuing mee  
 (by this ſickenefſe) both war-  
 ning and time to repent, and  
 to ſue vnto thee for grace and  
 pardon. I take not therefore, O  
 Lord, this thy viſitation, as any  
 ſigne of thy wrath or hatred;

but

I Cor. II.  
13.

Heb. II. 6,  
7, &c.

but as an assured pledge and token of thy favour and loving kindnesse, whereby thou doest with thy temporall Iudgements draw mee to iudge my selfe, and to repent of my wicked life, that I should not bee condemned with the godlesse and vnrepentent world. For thy holy Word assures mee, that whom thou lovest, thou chastenest, and that thou scourgest every Sonne that thou receivest. That if I endure thy chastening, thou offerest thy selfe unto mee as unto a sonne: and that all that continue in sinne, and yet escape without correction (whereof all thy children are partakers) are Bastards, and not sonnes: and that thou chastenest mee for my profit, that I may bee a partaker of thy holinesse. O Lord, how full of goodnesse is thy Nature, that hast dealt with mee so graciously in the time of my health and prosperitie; and now be-  
ing

ing prouoked by my sinnes and vnthankfulnesse, hast such fatherly and profitable ends, in inflicting vpon mee this sickenesse and correction?

I confesse, Lord, that thou doest iustly afflict my Bodie with sickenesse; for my Soule was sicke before of long prosperity, and surfeited with ease, peace, plenty, and fulnesse of bread. And now, O Lord, I lament and mourne for my sinnes: *I acknowledge my wickednesse, and mine iniquities are alwayes in thy sight.* Oh what a wretched sinner am I, void of all goodnesse by Nature, and full of euill by sinfull Custome! Oh, what a world of sinne haue I committed against thee, whilest thy long sufferance expected my conuersion, and thy blessings wooed me to repentance! Yet O my God seeing it is thy propertie more to respect the goodnesse of  
 Ec 4 thine

Eze. 19. 49.

Hole 1. 4.



thine owne nature, then the  
*deserts* of sinners: I beseech  
 thee, O Father, for thy Sonne  
 Iesus Christ his sake, and for  
 the merits of that *All-sauing*  
 death which hee hath volunta-  
 rily suffered for all which be-  
 leeue in him; *Haue mercy upon*  
*mee, according to the multitude of*  
*thy mercies: turne thy face away*  
*from my finnes, and blot out all*  
*mine iniquities: cast me not out of*  
*thy presence, neither reward mee*  
*according to my deserts: For if*  
*thou dost reiect mee, who will*  
*receiue mee? or who will suc-*  
*cour mee, if thou dost forsake*  
*mee? But thou, O Lord, art the*  
*helper of the helpelesse, and in thee*  
*the fatherlesse findeth mercy: for*  
*though my finnes bee exceeding*  
*great, yet thy mercy, O Lord,*  
*far exceedeth them all: neither*  
*can I commit so many as thy*  
*grace can remit and pardon.*  
 Wash therefore, O Christ, my  
 sins with the vertue of thy pre-  
 cious

Psal. 51. 1.

Verse 11.

Psal. 25. 7.

Hosea 14. 4.

cious blood, especially, those  
 finnes, which from a penitent  
 heart I haue confessed vnto  
 thee: but chiefly, O Lord, for  
 Christ his sake forgive mee\*.  
 And seeing that of thy loue,  
 thou diddest lay downe thy  
 life for my ransom, when I  
 was thine enemy: Oh, saue  
 now the price of thine owne  
 Blood, when it shall cost thee,  
 but a smile vpon mee, or a  
 gracious appearance in thy Fa-  
 thers sight in my behalfe.  
 Reconcile mee once againe,  
 O mercifull Mediatour, vnto  
 thy Father; for though there  
 bee nothing in mee that can  
 please him; yet I know that  
 in thee, and for thy sake, hee  
 is well-pleased with all whom  
 thou acceptest and louest.  
 And if it bee thy blessed  
 will, remooue this sickness  
 from mee, and restore mee  
 to my former health againe;  
 that I may liue longer to set  
 forth

\* Here  
 name that  
 sin, which  
 most trou-  
 bleth thy  
 conscience.

Mat. 3. 17.

Eph. 5. 26.

forth thy glory: and to bee a comfort to my friends which depend vpon mee; and procure to my selfe a more settled assurance of that heavenly inheritance which thou hast prepared for mee. And then, Lord, thou shalt see how religiously and wisely I shall *redeeme the time*, which heretofore I haue so lewdly, and prophanely spent. And to the end that I may the sooner and the easier bee deliuered from this paine and sicknesse; direct mee, O Lord, I beseech thee, by thy diuine prouidence, to such a *Physicion* and *helper*, as that (by thy  *blessings* vpon thy meanes) I may recouer my former health and welfare againe. And, good Lord, vouchsafe, that as thou hast sent this *sicknesse* vnto mee, so thou wouldest likewise be pleased to send thy *holy Spirit* into my *heart*, whereby this present sicknesse may be  
 fan-

sanctified vnto mee: that I may  
vse it as thy *Schoole*, wherein I  
may learne to know the great-  
nesse of my misery, and the ri-  
ches of thy mercy: that I may  
bee so *humbled* at the one, that I  
*despaire* not of the other: and  
that I may so renounce all con-  
fidence of helpe in my selfe, or  
in any other creature, that I  
may onely put the whole rest  
of my saluation in thy all-suffi-  
cient merits. And forasmuch  
as thou knowest, Lord, how  
weak a vessell I am, full of frail-  
ty and imperfections; and that  
by nature I am angry and fro-  
ward vnder euery crosse and  
affliction: O Lord, who art the  
*giver of all good gifts*, arme me  
with patience to endure thy  
blessed will and pleasure; and of  
thy mercy lay no more vpon  
mee, then I shall bee able to en-  
dure and suffer. Giue me grace  
to behaue my selfe in all pati-  
ence, loue, and meekenesse, vn-  
to

Iam. 1. 17.

Ioh. 3. 17.

1 Cor. 10. 13



to those that shall come and visit mee: that I may thankfully receiue, and willingly imbrace all good counsels and consolations from them: And that they may likewise see in mee such good Examples of *Patience*, and heare from mee such godly Lessons of *Comfort*, as may bee Arguments of my Christian faith and profession, and instructions vnto them, how to behaue themselves, when it shal please thee to visit them with the like affliction or sicknes. I know, O Lord, I haue deserved to die; and I desire not longer to liue, then to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it bee thy blessed will, restore mee to health againe, and grant mee a longer life. But if thou hast, according to thine eternall decree, appointed by this sicknesse to call for mee  
out

out of this transitory life; I  
 resigne my selfe into thy hands,  
 and holy pleasure; thy blessed  
 will bee done, whether it bee by  
 life or by death. Onely I be-  
 seech thee of thy mercy for-  
 gine mee all my sinnes, and  
 prepare my poore Soule, that  
 by a true faith, and unfeigned re-  
 pentance, shee may bee ready a-  
 gainst the time that thou shalt  
 call for her out of my sicke  
 and sinnefull body. O heavenly  
 Father, who art the beaver of  
 prayers, heare thou in Heauen  
 this my prayer, and in this ex-  
 tremitie graunt me these re-  
 quests, not for any worthinesse  
 that is in mee, but for the me-  
 rits of thy beloued Sonne Je-  
 sus, my onely Sauour and Me-  
 diatour; for whose sake thou  
 hast promised to heare vs, and  
 to graunt whatsoever wee shall  
 aske of thee in his name: In his  
 Name therefore, and in his  
 owne words I conclude this  
 my

Psal. 31.5.

Psal. 65.2.  
 I Kin. 39.8.

Ioh. 16.23.

my vnperfect prayer, saying:  
*Our Father which art in heauen,*  
*&c.*

Having thus reconciled thy  
 selfe vnto God in Christ:

Isa. 38. 1.

1. Let thy next care bee to  
*see thy house in order*, as *Isay* ad-  
 uised King *Ezechias*: making  
 thy last *Will* and *Testament* (if it  
 bee not already made.) If it bee  
 made, then peruse it, confirme  
 it, and for auoiding all doubts  
 and contention, *publish* it be-  
 fore witnesses, that (if God  
 call for thee out of this life)  
 it may stand in force and vnal-  
 terable, at thy *last will* and *Te-*  
*stament*, and so deliuer it loc-  
 ked or sealed vp in some Boxe,  
 to the keeping of a faithfull  
*friend*, in the presence of honest  
*witnesses*.

2. But in making thy *Testa-*  
*ment*, take a religious *Diuine*  
 aduice how to bestow thy be-  
 neuolence; and some honest

*Lawyers*

Lawyers counsell to contriue it according to *Law*.

Dispatch this, before thy sicknesse doth *increase*, and thy memorie *decay*: lest otherwise thy *testament*, proue a *dowement*, and so be another mans *fancie*, rather then thy *will*.

3. To preuent many inconveniences, let me recommend to thy discretion two things:

1. If God haue blessed thee with any competent state of wealth; make thy *Will* in thy *health time*: It will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death: but it will bee a greater ease to thy *minde*, in freeing thee from a great *trouble*, when thou shalt haue most neede of *quiet*. For when thy *house* is set in order, thou shalt bee better enabled to set thy *Soule* in order, and to dispose of thy iourney towards God.

2. If thou hast Children,  
giue



giue to euery one of them a portion, according to thine *abilitie*, in thy life time; that thy life may seeme an *ease*, and not a *yoake* vnto them: yet so giue, as that thy Children may bee still beholding vnto *thee*, and not *thou* vnto *them*. But if thou keepe all in thy hands whilest thou liest, they may thanke *death* and not *thee*, for the portion that thou leauest them. If thou hast no Children, and the Lord hath blest thee with a great portion of the goods of this World, and if thou meanest to bestow them vpon any *charitable* or *pious* vses, put not ouer that *good worke*, to the trust of others; seeing thou seest how *most* of other mens *Executors*, prooue *almost Executioners*: And if friends bee so vnfaithfull in a mans life; how much greater cause hast thou to distrust their fidelity after thy death?

Lamentable experience sheweth how many *dead mens wills* haue of late either beene quite concealed, vtterly *ouerthrowne*, or by cauels and quirks of law *frustrated or altered*: whereas by the *Law of God*, the will of the dead should not bee *violated*, but all his godly intentions *conscionably performed and fulfilled*, as in the sight of God, who in the day of the *Resurrection*, will be *aiust Judge*, both of the *quicke and dead*. And if any thing should hap in his Will to bee *ambiguous or doubtful*, it should bee construed, as it might come neereſt to the honour of God, and the *honest intention* of the *Testator*. But let the *vengeance* due to such *vnchristian deeds*, light on the *Actors* that doe them: not on the *kingdome* wherein they are suffered to bee done. And let other *Rich men* bee warned by such *wretched examples*, not to *marry*

Gal. 3. 15.  
 Heb. 9. 17.  
 2 Cor. 4. 10.  
 Eccl. 11. 14.  
 Rom. 2. 15.  
 1 Cor. 4. 3.  
 Act. 7. 31, 32

a voluntas  
 testatoris  
 magis inspi-  
 cienda est  
 quam ver-  
 ba. l. cum  
 virum fecit.  
 fani. l. de  
 fidei cum. ff  
 ad leg. Fal.  
 l. si. ff. ad  
 Treb. l. vbi.  
 scilicet se rogo.

\* *Matrimo-  
nium inter  
Aucum &  
Arcam, di-  
nortium in-  
ter Deum*

*& Animā.*

Aug.

*Felix quem  
faciunt alie-  
na pericula  
cautum.*

Gal. 6. 9.

Mat. 10. 42.

Mat. 9. 41.

Mat. 25. 41.

Luk. 14. 14.

& 18. 22.

1 Cor. 15. 58

Apo. 14. 13

Job 14. 5.

\* *marry their mindes to their money: as that they will doe no good with their goods till death diuorceth them. Considering therefore the shortnesse of thine owne life; and the uncertainty of others inst dealing after thy death, in these vniust dayes; let mee aduise thee (whom God hath blessed with abilitie, and an intent to doe good) to become in thy life time, thine owne Administrator; make thine owne hands thine Executors, and thine owne eyes thy Ouer seers; cause thy Lanthorne to giue her light before thee, and not behind thee: giue God the glory, and thou shalt receiue of him in due time the reward, which of his grace and mercy he hath promised to thy good workes.*

4. *Having thus set thy house and Soule in order (if the determined number of thy dayes bee not expired) God will either haue mercie vpon thee, and*

and say, Spare him (O killing  
malady) that hee goe not downe into  
the pit; for I haue receiued a re-  
conciliation. Or else his Father-  
ly providence will direct thee to  
such a Physician, and to such  
meanes, as that by his blessing  
vpon their endeauours thou shalt  
recouer, and be restored to thy  
former health againe. But in  
any wise, take heede that thou,  
nor none for thee, send vnto  
forcerers, wizards, charmers, or  
inchanters for helpe: for this  
were to leaue the God of Israel;  
and to goe to Baalzebub the  
God of Ekron for helpe; as did  
wicked Ahaziah, and to breake  
the vow which thou hast  
made with the blessed Trinitie  
in thy Baptisme: and be sure that  
God will neuer giue a blessing  
by those meanes which hee hath  
accursed: but if he permits Sa-  
tan to cure thy body, feare lest it  
tend to the damnation of thy  
soule. Thou art tried: beware.

5. When

Iob. 33. 24.

2 Kin. 20. 7.

2 Kin. 5. 7,

8, 10.

Ioh. 9. 7.

2 Reg. 1. 1, 3

Leu. 20. 6.

Deu. 18. 10,

&c.

1 Thes. 2. 10

Deut. 13. 3.



2 Chr 16. 12

Isa. 1. 57.

Ier. 8. 22.

5. When thou hast sent for the *Physician*, take heede that thou put not thy trust rather in the *Physician*, then in the *Lord*, as *Aza* did; of whom it is said; that he sought not the *Lord*, in his disease, but to the *Physician*; which is a kinde of Idolatry, that will increase the *Lords* anger, and make the *Physicke* receiued vneffectuall. Vse therefore the *Physician*, as Gods *Instrument*, and *Physicke* as Gods *meanes*. And seeing it is not lawfull without Prayer to vse ordinary foode, 1. *Tim.* 4. 4. much lesse extraordinary *Physicke*, (whose good effect depends vpon the blessing of God,) before thou takest thy *Physicke*, pray therefore heartily to God to blesse it vnto thy vse in these or the like words.

A Prayer before taking  
of Physicke.

O Mercifull Father, who  
art the Lord of Health,  
and of Sicknesse, of Life, and  
of Death: who killest and ma-  
kest aline: who bringest downe to  
the graue, and raisest vp againe:  
I come vnto thee, as to the  
onely Physician, who canst  
cure my Soule from sinne, and  
my Body from sicknesse. I desire  
neither life nor death, but re-  
ferre my selfe to thy most ho-  
ly will: For, though wee must  
needs dye, and beeing dead, our  
lines are as water spilt on the  
ground, which cannot bee gather-  
ed vp againe: yet hath thy  
gracious prouidence (whilest  
life remaineth) appointed meanes  
which thou wilt haue thy  
Children to vse, and (by the  
lawfull vse thereof) to expect  
thy blessing vpon thine owne  
meanes,

1 Sam. 2. 6.

2 Sam. 14.

14.

Isa. 33. 21.

Ioh. 9. 6, 7.

Mar. 8. 15.

meanes, to the curing of their sicknesse, and *restoration* of their health. And now, O Lord, in this my necessitie, I haue according to thine ordinance, sent for thy seruant (*the Physician*) who had prepared for me this *Physicke*, which I receiue as *meanes* sent from thy fatherly hand: I beseech thee therefore, that as by thy *blessing* on a *lump* of dry figs, thou didst heale *Ezekias* sore, that hee recouered; and by *seuen times washing* in the riuer of Iordan, diddest cleanse *Naaman* the Syrian of his Leprosie; and diddest restore the man that was *blinde* from his birth, by *anointing* his eyes with clay and *spittle*; and sending him to wash in the poole of *Siloam*; and by touching the hand of *Peters* wines *Mother*, diddest cure her of her Feauer; and didst restore the Woman that touched the hemme

hemme of thy garment, from  
her bloody issue: So it would  
please thee of thine infinite  
goodnesse and mercy, to *san-*  
*tifie* this *Physicke* to my vse,  
and to gine such a blessing vn-  
to it, that it may (if it bee  
thy will and pleasure) *remeane*  
this my *sickenesse* and *paine*, and  
restore mee to *health* and  
Strength againe. But if the  
*number* of those dayes which  
thou hast appointed for mee, to  
live in this vale of misery, bee  
at an end, and that thou hast  
sent this *sickenesse* as thy Mes-  
senger, to call mee out of this  
mortall life; then (*Lord*) *let*  
*thy blessed will bee done*: For I  
submit my will to thy most  
holy pleasure. Onely I be-  
seech thee increase my *Faith*;  
and *Patience*, and let thy grace  
and mercy bee neuer wanting  
vnto mee; but in the middest  
of all extremities, assise mee  
with thy *holy Spirit*, that I  
may

Mat. 8. 20,  
&c.

Iob 14.



may willingly and cheerefully  
 resigne vp my *Soule*, the price  
 of thine owne *blood*) into thy  
 most *gracious hands* and *custo-*  
*dy*. Grant this, O Father, for  
*Iesus Christ* his sake, to whom,  
 with thee, and the holy  
 Ghost, bee all honour and glo-  
 ry, both now and euermore.  
*Amen.*

### *Meditations for the sick.*

**W**Hilest thy sicknesse  
 remaineth, vse often  
 (for thy comfort) these few  
*Meditations*, taken from the  
*ends* whereof God sendeth af-  
 flictions to his Children. Those  
 are *tenne*.

1. That by afflictions God  
 may not onely correct our  
 sinnes past, but also worke in vs  
 a deeper *loathing* of our natu-  
 rall *corruption*, and so prevent  
 vs from falling into many  
 other

*m Deus suas  
 percussit, ve  
 emendet.*

*Hier. Com.  
 in Esa. l. c.*

*Deus cala-  
 mitates*

*infigit. non  
 extinguere  
 sed castiga-  
 re nos cupi-  
 ens. Basil.*

*Serm. 3. in  
 Diuites.*

other sins, which otherwise we would commit: like a good Father, who suffers his tender Babe to scorch his finger in a Candle, that hee may the rather learne to beware of falling in- to a greater fire. So that the child of God may say with Da- uid, *It is good for mee that I haue bene afflicted, that I may learne thy Statutes: for, before I was afflicted, I went astray, but now I keepe thy Word.* And indeede (saith S. Paul) *wee are chastened of the Lord, because wee should not bee condemned with the world.* With one Crosse God maketh two Cures: the chastisement of sins past, the prevention of sinne to come. For though the eter- nall punishment of sinne, (as it proceedeth from Iustice) is fully pardoned in the Sacrifice of Christ: yet wee are not (without serious iudging of our selues) exempted from the temporall chastisement of

Ff sinne:

Pf. 119. 71.  
Pf. 119. 67.

1 Cor. II.  
13.

1 Sam. 12.  
10.

Verse 13.

finne; for this proceedeth *only* from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, *that his sinnes were forgiven*; yet that the *Sword* (of chastisement) should not depart from his House, and that his *Childe* should surely dye. For G O D, like a skillfull Physician, seeing the Soule to bee poysoned with the settling of sinne; and knowing that the reigning of the flesh will prooue the ruine of the Spirit; ministreth the bitter Pill of affliction, whereby the *Reliques* of sinne are purged, and the Soule more soundly cured; the *Flesh* is subdued, and the Spirit is sanctified. Oh the odiousnesse of sinne, which causeth God to chasten so *severely* his Children, whom otherwise hee loveth so *dearly*!

2. God sendeth affliction,

to

to seale vnto vs our Adoption:  
 For euery childe whom God lo-  
 ueth, hee correcteth. And hee is  
 a Bastard that is not corrected.  
 Yea, it is a sure note, that  
 where GOD seeth sinne, and  
 smites not, there hee detests  
 and loues not. Therefore it is  
 said, that hee <sup>u</sup>suffieth the wic-  
 ked sonnes of Ely to continue in  
 their sinnes without correction, be-  
 cause the Lord should slay them.  
 On the <sup>x</sup> other side, there is no  
 surer token of Gods fatherly  
 loue and care, then to bee cor-  
 rected with some crosse, as oft  
 as wee commit any sinfull crime.  
 Affliction therefore is a seale  
 of Adoption, no signe of Repro-  
 bation. For the purest Corne is  
 cleanest fanned, the finest Gold  
 is ofttest tryed, the sweetest  
 Grape is hardest pressed, and  
 the truest Christian heaviest  
 crossed.

3. God sendeth affliction,  
 to weane our hearts from

Heb. 12. 6,  
 7, 8.

*u Ad mala  
 seruatur non  
 meritoria mali.*  
 1. Sam. 2. 25

*x Namque fa-  
 uor nimis non  
 est fauor, ira  
 sed ingens. At  
 fauor in magno  
 saepe dolore  
 laes. Bill.  
 Anthol. sacr.*



i Crebris iri-  
bulationibus  
ecclesiā suā  
Dominus  
erect: ne  
si cuncta tē-  
poralia for-  
te prospere  
currant in-  
colatu prae-  
sentis exilis  
delectata  
minus coelestē  
patriam su-  
spires. Beda  
in Cant.  
Mundanus  
affectus prae-  
sentia amat,  
temporalia  
cumulat,  
spiritualia  
negligit; &  
cum totus  
se spargit in  
imis, nil po-  
test amare  
de summis.  
Iustin. Pa-  
triarch. de  
disc. Mo-  
nast. cap. 4.  
x 2 Cor. 12

too much loving this world and  
worldly vanities: and to cause  
vs the more earnestly to desire  
and long for eternall life. For  
as the Children of Israel (had  
they not beene ill intreated  
in Egypt) would neuer have  
beene so willing to goe to-  
wards Canaan: so (were it not  
for the crosses and afflictions  
of this life) Gods children  
would not so heartily long,  
and willingly desire for the  
Kingdome of Heauen. For,  
wee see many Epicures, that  
would bee content to forgoe  
Heauen, on condition that  
they might still enioy their  
earthly pleasures, and (hauing  
neuer tasted the ioyes of a  
better) how loth are they to  
depart this life? whereas the  
x Apostle (that sawe Heauenly  
glory) tells vs, that there is no  
more comparison betwixt the  
ioyes of Eternall life, and the  
pleasures of this world, then  
there

there is betwixt the filthiest  
*dung*, and the pleasantest meat: or  
 betwixt the stinkingst *dung-*  
*hil*, and the fairest *bed-chamber*.  
 As therefore a louing Nurse  
 puts *wormwood* or *mustard* on  
 the brest, to make the Childe  
 the rather to forsake the *dug*:  
 So God mixeth sometimes af-  
 fliction with the pleasures and  
 prosperity of this life (lest, like  
 the children of this genera-  
 tion, they should forget God,  
 and fall into too much loue of  
 this present euill world; and  
 so by *Riches* grow proud; by  
*hame* insolent; by *liberty* wan-  
 on; and *spurne* with their heele  
*against the Lord*, when they  
*axe fatte*. For if Gods chil-  
 dren loue the world so well,  
 when (like a *curst Stepmother*)  
 shee mis-vseth and strikes vs,  
 how should wee loue this  
*Harlot*, if shee smiled vpon vs,  
 and stroaked vs, as shee doth  
 her owne worldly *Brats*? Thus

Phil. 3. 8.

*Ne sancti  
 viri aliquid  
 elatione in  
 hac vita  
 superbiunt,  
 quibusdam  
 tentationi-  
 bus reprimuntur.*  
 Eucher. in  
 li. Reg.  
 Deu. 32. 15

doth God (like a wise and loving Father) *imbutter* with *crosses*, the pleasures of this life to his children, (that finding in this *earthly* state no *true* and *permanent* ioyes:) they might sigh and long for *eternall* life, where *firme* and *euerlasting* ioyes are onely to be found.

4. By affliction and sicknesse God exerciseth his *Children*, and the graces which hee bestoweth vpon them. Hee refineth and trieth their *faith*, as the *Goldsmith* doth his *Gold* in the *h* Furnace, to make it shine more glistering and bright; hee stirreth vs vp to pray more diligently and zealously, and prooueth what *patience* we haue learned all this while in his *g* *Schools*. The like experience hee maketh of our *Hope*, *Love*, and all the rest of our *Christian* vertues: which without this triall, would rust like yron vntill exercised; or *corrupt* like st an-  
ding

1. Pet. 1. 7.  
h. Vt igne pur-  
gati & ab ad-  
mixtione viti-  
orum carnalium  
defavari splen-  
deant, eximi-  
nata innocen-  
tia claritate,  
Hi in Psal. 56  
g. Schola cru-  
cis, Schola lu-  
cis. Gubernator  
in tempestate  
dignoscitur, in  
acis miles pro-  
batur; delicata  
iactatio est,  
cum periculum  
non est: conflic-  
tatio in aduer-  
sa probatio est  
veritatis.  
Cypr. Ser.  
4. de Im-  
mor.  
Ier. 48. 11.

ding waters, that either haue no current, or else are not powered from vessell to vessell: whose taste remaineth, and whose scent is not changed. And rather then a man should keepe still the scent of his corrupt nature to damnation, who would not wish to bee changed from state to state, by crosses and sickenesse, to Salvation? For as the Camomile which is trodden, groweth best, and smelleth most fragrant; and as the fish is sweetest that liues in the saltiest waters: so those soules are most precious vnto Christ, who are most exercised and afflicted with his Crosse.

5. GOD sendeth afflictions, to demonstrate vnto the world, the truenesse of his childrens loue and seruice. Euery hypocrite will serue God whilst hee prospereth and bleseth him, as the Diuell falsely accused Iob to haue done: but who

Iob 1.9, 10.



Iob 13, 15.

(saue his louing Child) will loue and serue him in *aduersity*, when God seemeth to be *angry* and *displeased* with him? Yea, and cleaue vnto him most inseparably, when hee seemeth (with the *greatest frowne*, and *disgrace*) to reiect a man, and to cast him out of his fauour? yea, when hee seemeth to *wound* and *kill* as an enemy: yea; then to say with Iob, *Though thou (Lord) kill me, yet will I put my trust in thee?* The louing and seruing of God, and trusting in his mercy in the time of our correction and misery, is the truest note of an unfained child and seruant of the Lord.

Mos. 3. 15.

6 Sanctified affliction is a singular helpe to further our *true conuersion*, and to driue vs home by *repentance* to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently.* *Egypt's burdens* made

made *Israel* cry vnto G O D.  
*Dauids* troubles made him  
 pray. *Hezechias* sicknesse made  
 him to weepe, and miserie  
 droue the *Prodigall Childe* to  
 returne and sue for his Fathers  
 grace and mercy. Yea, wee  
 reade of many in the Gospell,  
 that by *sickenesse* and *afflictions*,  
 were driuen to come vnto  
 Christ, who (if they had *health*  
 and *prosperitie*, as others) would  
 haue (like others) neglected  
 or contemned their Sauour,  
 and neuer haue sought vnto  
 him for his sauing health and  
 grace. For as the *Arke* of *Noah*,  
 the higher it was tossed with  
 the *Flood*, the neerer it moun-  
 ted towards *Heauen*, so the  
*sanctified soule*, the more it is ex-  
 ercised with *affliction*, the nee-  
 rer it is lifted towards God.  
 Oh *blessed* is that *Crosse* that  
 draweth a sinner to h come  
 (vpon the knees of his heart)  
 vnto Christ, to confesse his  
 Ff 5 owne

Exod. 3. 7.  
 Psal. 86. 7.  
 Isa. 38. 2, 3.  
 Luk. 15. 10,  
 &c.

h Deus non  
 deletatur  
 peccatis no-  
 stris, sed  
 confessionem  
 querit er-  
 rores. Alb.  
 in Psal. 4.  
 poeniten.

owne misery, and to implore his endlesse mercy! Oh *blessed*, aye *blessed* bee that *Christ*, that neuer refuseth the sinner that commeth vnto him, though weather-driuen by *affliction* and *misery*!

Heb. 12. 3.

Heb. 4. 13.

& 2. 18.

& 5. 8, 9.

7. Affliction worketh in vs pitty and compassion towards our fellow-brethren, that bee in distresse and miserie: whereby wee learne to haue a fellow feeling of their calamities: and to condole their estate, as if wee suffered with them. And for this cause *Christ* himselfe would suffer, and bee tempted in all things, like vnto vs (sinne onely excepted) that hee might bee a mercifull High Priest, touched with the feeling of our infirmities. For none can so heartily bemoane the miserie of another, as hee who first suffered himselfe the same affliction. Hereupon a sinner in misery may boldly say vnto *Christ*;

*Now*

*Non ignare mali miseris succurrito Christe.*

Our frailtie sith (O Christ)  
thou diddest perceiue:  
Condole our state, who still in  
frailetie cleaue.

8. God vseth our sicknesses and afflictions, as meanes and examples both to h manifest vnto others the faith and vertues which hee hath bestowed vpon vs, as also to strengthen those who haue not receiued so great a measure of faith as wee. For there can bee no greater encouragement to a weake Christian, then to behold a true Professour (in the extremest sickness of his Body) supported with greater patience and consolation in his Soule. And the comfortable and blessed departure of such a man, will arme him against the feare of death, and assure him, that the hope of the godly, is a farre more precious thing, then that flesh and blood can vnder-

h Sinit Deus  
infirmum in-  
cedere in cala-  
mitates, vt  
virtutem  
qua in illo  
latebat, alijs  
apertam ma-  
nifestamque  
faciat. Da-  
mas. l. 2. de  
Onh. cap. 29



*understand, or mortall eyes behold in this vale of misery. And were it not, that we did see many of those whom wee know to bee the vndoubted children of God, to haue endured such afflictions and calamities before vs; the greatnesse of the miseries, and crosses which oftentimes wee endure, would make vs doubt whether we be the children of God or no. And to this purpose S. Iames saith, God made Iob and the Prophets an example of suffering aduersitie and of long patience.*

9. By afflictions God makes vs conformable to the Image of Christ his Sonne, who being the Captaine of our saluation, was made perfect through sufferings. And therefore hee first bare the Crosse in shame, before hee was crowned with glory, and did first taste gall, before hee did eate the hony combe: and was first derided, King of

Rom. 8. 18.

1 Pet. 4. 14.

Heb. 2. 10.

Heb. 2. 7.

Mat. 27. 34.

Luk. 24. 42.

Faues post

mella gusta-

uit, Tertul.

li. de Corō.

milit. c. 24.

the Jewes, by the Souldiers in the High Priests Hall, before hee was saluted King of Glory, by the Angels in his Fathers Courts. And the more lively our Heavenly Father shall perceiue the Image of his naturall Sonne to appeare in vs, the better hee will loue vs, and when wee haue for a time, borne his likenesse in his sufferings, and fought, and overcome, wee shall bee crowned by Christ, and with Christ sit in his Throne, and of Christ receiue the precious white stone, and Morning starre, that shall make vs shine like Christ for euer in this glory.

10. Lastly, that the godly may bee humbled in respect of their owne state and miserie: and God glorified by deliue- ring them out of their troubles and afflictions, when wee call vpon him for his helpe and succour. For though that there bee no man so pure, but if the Lord

Psal. 24. 7.

2 Tim. 4.

7, 8.

Apoc. 3. 21.

Apoc. 2. 17,

18.

Phil. 3. 21.

Ideo tentan-  
tur Sancti,  
ut ipsi se  
agnoscant.

Primal. Es-  
se se mag-  
narum vi-  
rium homo  
crederet, si  
nullum un-  
quam ea-  
rundem vi-  
rium de-  
fectum sen-  
tires.

Greg. lib. 2.  
Moral. Iob.

Psal. 135. 3.

\* In his qua  
patimur,  
nullum con-  
tra Deum  
murmurandi  
nostro subie-  
pat: quia ad  
quid hoc cre-  
ator noster o-  
peretur, ig-  
notum est.

Greg. Ep. 32

Ioh 9. 3.

Ioh. 11. 4.

Malum pati,  
malum non  
est: malum  
facere,  
malum est.  
Chry. de  
prod. Iud.

Lord will straightly marke ini-  
quities; hee shall find in him self  
cause to punish him for his  
sinne: yet the Lord in mercie  
doth \* not alwaies in the affli-  
ction of his Children respect  
their sinnes: but sometime lay-  
eth afflictions and crosses vp-  
on them for his glories sake,  
Thus our Saviour Christ tolde  
his Disciples, that the man was  
not borne blind for his owne, or  
his parents sinne; But, that the  
worke of God should bee shewed on  
him. So hee told them likewise,  
that Lazarus sicknesse was not  
unto the death; but for the glory  
of G O D. O the vnspeakeable  
goodnesse of God, which turneth  
those afflictions, which are the  
shame and punishment due to our  
sinnes, to be the subiect of his ho-  
nour and glory!

These are the blessed and  
profitable ends, wherefore God  
sendeth sicknesse and affliction  
vpon his children: whereby it  
may

may plainly appeare, that afflictions are not signes either of Gods hatred, or of our reprobation: but rather tokens and pledges of his fatherly loue vnto his children whom hee loueth; and therefore chasteneth them in this life; where, vpon repentance, there remains hope of pardon; rather then to referre the punishment to that Life where there is no hope of pardon, nor end of punishment. For this cause the Christians in the *Primitiue Church* were wont to giue God great thanks, for afflicting them in this life. So the Apostles reioyced, that they were counted worthy to suffer for Christs name, *Act. 5. 41.* And the Christian Hebrewes suffered with ioy the spoiling of their goods, knowing that they had in Heauen a better, and an enduring substance, *Hebrewes 10. 34.* And in respect of those holy ends, the Apostle saith,  
*That*

*a Cum vex-*  
*amur ac*  
*premiur,*  
*tum maxi-*  
*mas grati-*  
*as agamus*  
*indulgen-*  
*tissimo*  
*Patri, quod*  
*corruptelam*  
*nostram*  
*non patitur*  
*longius pro-*  
*cedere, sed*  
*plagis ac*  
*verberibus*  
*emendat.*  
*Lactan. lib.*  
*6. cap. 23.*



Heb. 12. 11.

*That though no affliction for the present seemeth ioyous, but grievous; yet, afterwards it bringeth the quiet fruite of righteousness to them who are thereby exercised. Pray therefore heartily, that as GOD hath sent vnto thee this sicknesse: so it would please him to come himselfe vnto thee, with thy sicknesse: by reaching thee to make those sanctified uses of it, for which hee hath inflicted the same vpon thee.*

---

*Meditations for one that is recovered from sicknesse.*

**I**F God hath of his mercy heard thy Prayers, and restored thee to thy health againe; consider with thy selfe:

1. That thou hast now received from God, as it were, another life: Spend it therefore to the honour of God, in *worship*

*nisse*

nesse of life. Let thy findye with thy sicknesse: but liue thou by grace to holinesse.

2. Bee not the more *secure*, that thou art restored to *Health*, neither *insult* in thy selfe, that thou hast escaped *Death*: but thinke rather, that God (seeing how vnprepared thou wast) hath of his mercie heard thy prayer, spared thee, and giuen thee some *little* longer time of *respite*: that thou mayst both amend thy life, and put thy selfe in a better readinesse against the time that hee shall call for thee, without further delay, out of this world. For although thou hast escaped this, it may bee, thou shalt not escape the *next* sicknesse.

3. Consider how fearefull a reckoning thou hadst made before the *Iudgement-seat* of *Christ* by this time, if thou haddest dyed of this sicknesse. Spend therefore the time that remaines,

maines, so, as that thou mayest be able to make a more *cheerefull account* of thy life, when it must be expired *indeed*.

Put not farre off the day of Death: thou knowest not for all this how neere it is at hand: and (being so fairely warned) bee *wiser*. For if thou be taken vnprovidid, the next time thy excuse will bee lesse, and thy iudgement greater.

5. Remember that thou hast vowed *amendment* and *newnesse* of life. Thou hast *vowed a vow unto God*, deferre not to pay it: for hee delighteth not in fooles: pay therefore that thou hast *vowed*. The vncleane spirit is cast out: Oh let him not re-enter with *seuen worse then himselfe*. Thou hast *sighed* out the groanes of *contrition*: thou hast *wept* the teares of *repentance*: thou art washed in the poole of *Bethesda*, streaming with five bloody wounds, not of

Eccles. 5.3.

Mat. 12.43,  
&c.

a troubling *Angell*, but of the *Angell* of Gods presence, troubled with the wrath due to thy finnes; who descended into Hell; to restore thee to saving health, and Heauen. *Returne not now, with the Dogge, to thine owne vomit*: nor like the washed Sow, to wallow againe in the myre of thy former finnes, and vncleannesse: lest being intangled and overcome againe with the filthinesse of sinne, (which now thou hast escaped) thy latter end prooue worse then thy first beginning. Twice therefore doth our Sauour Christ giue the same cautionary warning to healed sinners. First to the man cured of his 38. yeeres disease. *Behold, thou art made whole: sinne no more, lest a worse thing fall vpon thee.* Secondly, to the Woman taken in Adulterie; *Neither doe I condemne thee; Goe thy way, and sinne no more.*

Ioh. 4. 24.

Isa. 63. 9.

Luk. 14. 33.

2 Pct. 2. 20.

22

Iob. 5. 14.

Ioh 8. 11.



1 Pet. 4. 4.

Psal 90. 12.

move. Teaching vs, how dangerous a thing it is, to *relapse* and *fall againe* into the former *excesse* of *ryot*. Take heede therefore vnto thy wayes; and pray for grace, *that thou mayest apply thy heart vnto wisdom*, during that small number of dayes which yet remaine behind. And for thy present mercy and health receiued, imitate the *thankesfull Leper*, and returne vnto God this, or the like *thankesgiuing*.

*A thankesgiuing to bee said of one that is recovered from sicknesse.*

**O** Gracious and Mercifull Pather, who art the L O R D of health and sicknesse, of life and of death; *who killest, and makest alive: who bringest downe to the grane,*  
and

1 Sam. 2. 6.

and raised vp againe, who art  
the onely preseruer of all those  
that trust in thee: I thy poore  
and vnworthy seruant, hauing  
now (by experience of my  
painesfull sicknesse) felt the  
griuousnesse of misery due vnto  
sinne, and the greatnesse of thy  
mercy in forgiving sinners:  
and perceiuing with what a  
fatherly compassion thou hast  
heard my prayers, and restored  
mee to my health and strength  
again, doe heere (vpon the  
bended knees of my heart) re-  
turne (with the *thankesfull Le-  
per*) to acknowledge thee a-  
lone to bee the G O D of my  
health\* and saluation, and to  
give thee the praise and glory  
for my strength, and delive-  
rance out of that griuous dis-  
ease and malady, and for thus  
turning my *Mourning* into  
mirth, my *Sicknes* into health,  
and my *Death* into life. My  
sines deserued punishment,  
and

Iſa. 38. 9, &amp;c

and thou haſt corrected mee,  
 but haſt not giuen mee ouer vnto  
 death. I looked ( from the day  
 to the night ) when thou wouldeſt  
 make an end of mee: I did chatter  
 like a Crane, or a Swallow: I  
 mourned ( as a Dove ) when the  
 bitterneſſe of ſickenefſe oppreſſed  
 mee: I liſted vp mine eyes vnto  
 thee, O Lord, and thou diddeſt  
 comfort mee: for thou didſt caſt  
 all my ſinnes behind thy backe, and  
 diddeſt deliuer my ſoule from the  
 pit of corruption: and when I  
 found no helpe in my ſelfe, nor in  
 any other creature ( ſaying, I am  
 deſtroyed of the residue of my  
 yeeres, I ſhall ſee man no more,  
 among the Inhabitants of the  
 world ) then diddeſt thou reſtore  
 mee to health againe, and gaueſt  
 life vnto mee: I found thee, O  
 Lord, ready to ſaue mee.

And now, Lord, I confeſſe,  
 that I can neuer yeeld vnto  
 thee ſuch a meaſure of thankes  
 as thou haſt ( for this benefit )  
 deſerued

deserued at my hands. And  
(seeing that I can neuer bee a-  
ble to repay thy goodnesse with  
acceptable *workes*,) Oh, that I  
could with *Mary Magdalen*  
testifie the loue and thankeful-  
nesse of my heart, with *aboun-*  
*ding teares*! Oh, what shall I  
bee able to render vnto thee, O  
Lord, *for all these benefits which*  
*thou hast bestowed vpon my soule*!  
Surely, as in my *sickenesse*, when  
I had nothing else to giue vn-  
to thee; I offered Christ and  
his merits vnto thee as a ran-  
some for my sinnes: so beeing  
now restored by thy *grace* vn-  
to my health and strength,  
and hauing no better thing  
to giue: Behold, O Lord, I  
doe here offer vp my selfe  
vnto thee, beseeching thee so  
to assise me with thy holy Spi-  
rit, that the remainder of my  
life may be wholly spent in set-  
ting foorth thy praise and glo-  
ry.

Rom. 12. 1.



O Lord, forgive mee my former follies and vnthankfulness; that I was not more carefull to loue thee according to thy goodnesse; nor to serue thee according to thy will; nor to obey thee according to thy *Commandements*; nor to thanke thee, according to thy *benefits*. And seeing thou knowest that *of my selfe I am not sufficient so much as to thinke a good thought*, much lesse to doe that which is good and acceptable in thy sight: (assiste mee with thy grace and holy Spirit, that I may in my *prosperitie*) as deuoutely spend my health in thy seruice, as I was earnest in my *sickenesse* to begge it at thy hands. And suffer mee neuer to forget, either this thy *mercie*, in restoring mee to my *health*, or those *Vowes* and *Promises*, which I haue made vnto thee in my *sickenesse*. With my *new* health, renew in mee, O Lord, a right Spirit:

Spirit: which may free mee from the slavery of sinne, and establish my heart in the service of grace. Worke in mee a greater detestation of all finnes (which were the causes of thy anger and my sickness) and increase my Faith in Iesus Christ, who is the Author of my health and salvation. Let thy good Spirit lead mee in the way that I should walke, and teach mee to denie all ungodlinesse, and worldly lusts, and to live soberly, righteously and godly in this world, that others by my example may thinke better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue; Teach mee, O my God, to number my dayes, that I may apply my heart to that spirituall wisdom, which directeth to salvation. And to this end, make mee more zealous

Tit. 2. 12.

Psal. 90. 12.

lous then I have beene in Religion; more deuout in Prayer; more seruent in spirit; more carefull to heare, and profit by the preaching of thy Gospel; more helpfull to my poore brethren; more watchfull ouer my wayes; more faithfull in my calling; and euery way more abundant in all good works. Let mee (in the ioyfull time of prosperity) feare the euill day of affliction; in the time of health thinke of sicknesse; in the time of sicknesse make my selfe ready for death; and when death approacheth, prepare my selfe for Iudgement. Let my whole life bee an expressing thankfulness vnto thee for thy Grace and mercy. And therefore, O Lord, I doe here from the very bottome of my heart, together with the thousand thousands of Angels, the foure Beasts, and twentie foure Elders, and all the creatures in Heauen and on the earth,

Apoc. 5. 12,  
 &c.

earth, acknowledge to be due unto thee, O Father, which sitteth upon the Throne, and to the Lambe thy Sonne, who sitteth at thy right hand, and to the holy Spirit, which proceedeth from both, the holy Trinitie of persons in unitie of substance; all praise, honour, glory, and power, from this time forth and for evermore, Amen.

*Meditations from one that is like to dye.*

[If thy sicknesse bee like to increase unto death; then meditate on three things: First, how graciously GOD dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favourable dealing with thee.

1. Meditate, that God useth this chastisement of thy body,



Math. 9. 12.

Luk. 2. 44.

Psal. 88. 7.

Ilsa 53. 4.

Psal. 18. 5.

Heb. 5. 7.

Gal. 3. 13.

Lam. 1. 15.

Dum legimus

vel audimus,

quos &amp; quā-

ta ille sine

culpa susti-

nuit, intelli-

gimus nos

peccatores

omnes debere

libenter sus-

tinere.

Theod. ad 5

cap. in Rom

but as a medicine to cure thy soule, by drawing thee (who art sicke in sinne) to come by repentance vnto *Christ* (thy Physician) to haue thy soule healed.

2. That the sorest sicknesse or painefullest disease which thou canst indure is *nothing*, if it bee compared to those *dolours* and *paines*, which *Iesus Christ* thy Sauour hath suffered for thee: when in a *bloudy sweat* hee endured the *wrath* of God, the *paines* of Hell, and a *curst death*, which was due to thy sins. Iustly therefore may hee vse those words of *Jeremy*; Behold, & see if there bee any sorrow, like unto my sorrow, which is done vnto mee, wherewith the Lord hath afflicted mee, in the day of his fierce wrath. Hath the Son of God indured so much for thy *Redemption*, and wilt not thou a *sinfull man* indure a litle sicknesse for his pleasure; especially when it is for thy good?

3. That

3. That when thy sicknesse and disease is at the *extremest*, yet it is *lesse* and *easier* then thy sinnes haue deserued. Let thine *owne* conscience iudge whether thou hast not obserued worse then all that thou doest suffer.

Murmure not therefore, but considering thy manifold and *griuous* sinnes, thanke God that thou art not plagued, with far more grieuous *punishments*. Think how *willingly* the damned in Hell would endure thy *extremest* paines a thousand yeeres, on condition that they had but the hope to bee saued, and (after so many yeeres) to bee eased of their eternall torments. And seeing that it is his mercie, that thou art not rather *consumed* then *corrected*, how canst thou but beare patiently his temporall correction, seeing the end is to saue thee from eternal condemnation?

Lam: 3. 12.

1 Cor. 11. 32.

Heb. 11.35,  
&c.  
1 Pet. 5.9.

4. That nothing cometh to passe in this case vnto thee, but such as ordinarily befell to others the brethren: who (being the *beloued* and *undoubted seruants* of God when they liued on earth) are now most *blessed* and *glorious* Saints with Christ in Heauen: as *Iob*, *Dauid*, *Lazarus*, &c. They groaned for a time, as thou doest, vnder the like *burthen*; but they are now deliuered from all their miseries, troubles, and calamities. And so likewise *ere long* (if thou wilt patiently carry the Lords leisure) thou shalt also bee deliuered from thy sicknesse and paine; either by *restitution* to thy former health with *Iob*; or (which is farre better) by being *received* to heauenly rest, with *Lazarus*.

5. Lastly, that God hath not given thee ouer into the *hand* of thine *enemy*, to bee punished and

and disgraced; but (beeing thy  
 loving Father) hee correcteth  
 thee with his owne mercifull  
 hand. When D A V I D had his  
 wish, to chuse his owne chastise-  
 ment, hee chose rather to bee  
 corrected by the hand of God,  
 then by any other meanes; *Let*  
*us fall into the hands of the Lord:*  
*for his mercies are great, and*  
*let mee not fall into the hands of*  
*man.* Who will not take any  
 affliction in good part, when  
 it cometh from the hand of  
 God, from whom (though  
 no affliction seemeth ioyous for  
 the present) wee know nothing  
 cometh but what is good.  
 The consideration hereof  
 made *Dauid* to endure *Shemais*  
 cursed rayling, with great pa-  
 tience; and to correct himselfe  
 another time for his impati-  
 encie; *I should not haue opened*  
*my mouth, because thou didst it:*  
*and Iob* to reprocue the vnad-  
 uised speech of his wife; *Thou*

2 Sam. 24. 14

Heb. 12. 11.

2 Sam. 16.  
9, 10.

Psal. 39. 9.



Job. 2. 10.

Mar. 26. 36

Verse 42.

speakest like a foolish woman, What? Shall we receiue good at the hand of God, and not receiue euill? And though the cup of Gods wrath due to our sinnes, was such a horrour to our Sauiours humane Nature, that hee earnestly prayed that it might passe from him: yet (when he considered that it was reached vnto him by the hand and will of his Father) hee willingly submitted himselfe to drinke it to the very dregs thereof. Nothing will more arme thee with patience in thy sicknesse, then to see that it commeth from the hand of thy heauenly Father; who would neuer send it, but that hee seeth it to bee vnto thee both needfull and profitable.

The second sort of Meditations  
are, to consider from what evils  
death will free thee.

[T freeth thee from a corrup-  
tible body, which was concei-  
ued in the witnesse of flesh, the  
beate of lust, the staine of sinne,  
and borne in the bloud of fil-  
thinesse: a living prison of thy  
soule, a lively instrument of sin,  
a very sacke of stinking dung;  
the excrements of whose no-  
strils, eares, pores, and other  
passages (duly considered) will  
seeme more lothsome then the  
uncleanest sinke or vault. In-  
somuch that whereas trees and  
plants bring forth leaues, flow-  
ers, fruits, and sweete smells,  
mans body brings forth, natu-  
rally, nothing but lice, wormes,  
rottenesse, and filthy stinck.  
His affections are altogether  
corrupted; and the imaginations  
of his heart are onely euill con-  
tinually.

Psalm 141

Gen. 6. 5.

sinually. Hence it is, that the  
ungodly is not satisfied with  
prophanenesse, nor the voluptuous  
with pleasures, nor the ambi-  
tious with preferments, nor the  
curious with precisenesse, nor the  
malicious with reuenge, nor the  
lecherous with vncleannesse, nor  
the covetous with gaine, nor the  
drunkard with drinking. New  
passions and fashions doe daily  
grow, new feares and afflictions  
doe still arise: here wrath lies  
in waite, there vaine-glory vex-  
eth; here pride lifts vp, there  
disgrace casts downe; and every  
one wayreth who shall arise in  
the ruine of another. Now a  
man is priuily stung with back-  
biters like fiery Serpents, anon  
he is in danger to bee openly do-  
noured of his enemies, like Da-  
niels Lyons. And a godly man,  
where ere hee liueth, shall euer  
bee vexed (like Lot) with So-  
doms vncleannesse.

2. Death brings vnto the  
godly

godly an end of sinning, and of all the miseries which are due vnto sinne: so that after death there shall bee no more sorrow, nor crying: Neither shall there bee any more paine; for God shall wipe away all teares from our eyes. Yea, by death wee are separated from the companie of wicked men, and God taketh away mercifull and righteous men from the euill to come. So hee dealt with Iosiah; I will gather thee to thy Fathers, and thou shalt bee put into thy grave in peace: and thine eyes shall not see all the euill which I will bring upon this place. And God hides them for a while in the grave, vntill the indignation passe over. So that as Paradise is the Hauens of the Soules ioy; so the grave may be termed the Hauens of the bodies rest.

Rom. 6.7.

Apoc. 21.4.

Isa. 57. 1.

2 Kin. 23. 29

Isa. 20. 20.

Iob. 5. 19.

3. Whereas this wicked body lies in a world of wickedness, so that the poore soule cannot



cannot looke out at the Eyes,  
and not bee infected; nor heare  
by the Eare, and not be distra-  
cted; nor smell at the Nostrils;  
and not bee tainted; nor taste  
with the Tongue, and not bee  
allured; nor touch by the hand;  
and not bee defiled; and every  
sense, vpon euery temptation,  
is ready to betray the soule: by  
death the soule shall bee deli-  
uered from this vbraldome, and  
this corruptible body shall put on  
incorruption, and this mortall  
immortalitie, 1. Cor. 15. 53. Oh  
blessed; thrice blessed bee this  
death in the Lord, which deli-  
uers vs out of so euill a world;  
and freeth vs from such a bodie  
of bondage and corruption.

The third sort of Meditation  
to consider what good Death  
will bring vnto thee.

1. Death bringeth the good  
ly mans Soule to enjoy

an immediate Communion with  
the blessed Trinitie, in everla-  
sting blisse and glory.  
- 12. It translates the soule from  
the miserie of this world, the  
contagion of sinne, and society of  
sinners, to the City of the living  
God, the celestia! Hierusalem,  
and the company of innumerable  
Angels, and to the Assembly and  
Congregation of the first borne,  
which are written in Heauen, and  
to God the Iudge of all, and to  
the soules of iust men made per-  
fect, and to Iesus the Mediator  
of the new Covenant.

Heb. 12. 22,  
23, 24.

13. Death putteth the Soule  
into the actual and full posses-  
sion of all the Inheritance and  
happinesse, which Christ hath  
eithen promised vnto thee in his  
Word, or purchased for thee by  
his blood.

This is the good and hap-  
pinesse, whereunto a blessed  
death will bring thee. And  
what true Religious Christian  
that

that is young, would not wish  
himselfe old; that his appoin-  
ted time might the sooner ap-  
proach to enter into this cele-  
stiall Paradise; where thou  
mayest exchange thy *brasse* for  
gold, thy *vanity* for *felicity*,  
thy *vilenesse* for *honour*, thy  
*bondage* for *freedom*, thy *lease*  
for an *inheritance*, and thy *mor-  
tall* state for an *immortal* life.  
Hee that doth not daily desire  
this blessednesse *above all things*,  
of *all others* he is lesse worthy to  
enjoy it.

If \* *Cato* *Verdensis*, and *Glauc-  
ombrotus*, two Heathen men,  
(reading *Platoes* booke of the  
immortality of the Soule) did  
voluntarily, the one *brake* his  
necke, the other *runne* upon his  
sword, that they might the soo-  
ner (as they thought) have en-  
joyed *those ioyes*: what a shame  
is it for *Christians* (knowing  
those things in a more excel-  
lent measure and manner, one  
of

\*Plus in vit.  
Caton. Cic.  
Tusc. quest  
li. i.

Vel de praci-  
piti venias in  
Tartara saxo  
Vt quisocra-  
ticu de nec  
legis opus.  
Ouid. in Ibi

of Gods owne Booke) not to bee willing to enter into those heavenly ioyes? Especially when their Master calls for them thither. If therefore there bee in thee any loue of God, or desire of thine owne happinesse, or saluation: when the time of the departing draweth neere; that time, I say, and manner of death, which GOD in his vouchangeable counsell hath appointed and determined before thou wast borne: yeeld and surrender vp (*willingly and cheerefully*) thy Soule into the mercifull hand of Iesus Christ thy Saniour. And to this end, when the time is come, as the Angel in the sight of *Manoah*, and his wife, ascended from the Altar vp to Heauen in the flame of the Sacrifice: So endeavour thou that thy soule, in the sight of thy friends, may from the Altar of a contrite heart, ascend vp to heauen, in the sweete perfume

Mat 25. 21.

Luk 13. 30.  
20.



sume of this, or the like spiritu-  
all sacrifice of Prayer.

A Prayer for the sicke man, when  
hee is told that hee is not a man  
for this world, but must pre-  
pare himselfe to goe unto God.

O Heavenly Father, who  
art the LORD GOD of  
the spirits of all flesh, and hast  
made vs these soules, and hast  
appointed vs the time, as to  
come into this world, so (ha-  
ving finished our course) to goe  
out of the same. The number of  
my dayes, which thou hast de-  
termined, are now expired, and  
I am come to that vtmost  
bound, which thou hast ap-  
pointed, beyond which I cannot  
passe. I know (O Lord) that if  
thou entrest into Iudgement, no  
flesh can bee iustified in thy sight.  
And I (O Lord) of all others  
should

Num. 16. 22

Num. 27. 16

Ier. 38. 16

Act. 13. 25,

26.

1 Tim. 4. 7.

Psal. 90. 12.

Iob 14. 5, 14

& 16. 22. &

11. 21.

Luk. 22. 53.

Psal. 143. 2.

should appeare most impure and  
vniust; for I haue not fought  
that good fight for the defence of  
thy faith and religion, with that  
zeale and constancy that I should:  
but for feare of displeasing the  
world, I haue giuen way vnto  
sinnes and errours; and for de-  
sire to please my flesh, I haue  
broken all thy Commande-  
ments, in thought, word, and  
deed: so that my sinnes haue ta-  
ken such hold on mee, that I am  
not able to looke up, and they are  
more in number then the haire  
on my head. If thou wilt straitly  
marke mine iniquities, O Lord,  
where shall I stand? If thou weigh-  
est mee in the Ballance, I shall bee  
found too light: For I am void  
of all righteousness that might  
merit thy mercy; and loaden  
with all iniquities that most  
iustly deserue thy heaviest  
wrath. But, O my Lord, and my  
God, for Iesus Christ thy Sonnes  
sake, in whom only thou art well  
plea-

1 Tim. 4. 7.

Psal. 41. 12.

Psal. 130. 3.

Dan. 5. 27.

Mat. 11. 28.

Mat. 3. 17.

1 Tim. 1. 25

Eze. 18. 22.

Psal. 51. 7.

1 Pet. 1. 19.

Ioh. 1. 29.

Rom. 4. 25.

1 Cor. 15. 3, 4

1 Pet. 2. 22.

pleased with all penitent and beleeuing sinners; take pittie and compalsion vpon me, who am the *chiefe of sinners*. Blot out all my sinnes out of thy remembrance, and wash away all my transgressions out of thy sight with the *precious blood* of thy Sonne, which I beleue that hee (as an vndefiled Lambe) hath shed for the cleansing of my sinnes. In this faith I liued, in this faith I dye: beleeuing that Iesus Christ dyed for my sins and rose againe for my iustification. And seeing that hee hath endured that death, and borne the burthen of that Iudgement, which was due vnto my sinnes; O Father, for his death and passions sake, now (that I am coming to appeare before thy Iudgement Seat) acquit and deliuer mee from that hearefull Iudgement which my sinnes haue iustly deserued. And performe with mee that grati-

ous and comfortable promise,  
which thou hast made in thy  
Gospel; *That whosoever belee-  
ueth in thee, hath everlasting life,  
and shall not come into iudge-  
ment, but shall passe from death  
unto life.* Strengthen, O Christ,  
my Faith, that I may put the  
whole confidence of my salua-  
tion, in the merits of thy obe-  
dience and blood. Encrease,  
O holy Spirit, my patience:  
lay no more vpon mee then I  
am able to beare: and enable  
mee to beare so much as shall  
stand with thy blessed will and  
pleasure. O blessed Trinitie in  
Vnitie, my Creator, Redeemer,  
and Sanctifier, vouchsafe, that  
as my *outward* man doth de-  
cay; so my *inward* man may  
more and more by thy grace  
and consolation, increase and  
gather strength. O Saviour,  
put my soule in a readinesse,  
that (like a *Wise Virgin*, ha-  
uing the *Wedding Garment* of  
thy

Ioh. 3. 24.

Luk. 17. 5.

1 Cor. 10. 14.

Mat. 25. 4.

Mat. 12. 11.



Apoc. 19.

Apoc. 19. 7.

Ioh. 17. 22.

Zach. 3. 2.

Ps. 12. 20, 21

Ma. h. 18. 8.

Heb. 1. 14.

Luk. 16. 22.

Math. 8. 11.

Luk. 13. 18.

Eph. 1. 10.

Act. 15. 11.

thy righteousness and holiness) shee may bee ready to meete thee at thy comming, *with Oyle in her Lampe*. Marry her vnto thy selfe, that shee may bee *one* with thee in euerlasting *loue* and fellowship. O Lord, reprocue Saran, and chase him away: *Deliver my Soule from the power of the Dogge: Save mee from the Lyons mouth.* I thanke thee, O Lord, for all thy blessings, both spirituall and temporall bestowed vpon me: especially for my *Redemption*, by the death of my Saviour Christ. I thanke thee that thou hast protected mee with thy holy *Angels* from my youth vp vntill now. Lord, I beseech thee, giue them a charge to attend vpon mee, till thou callest for my soule; and then to carry her (as they did the soule of *Lazarus*) into thy heavenly *Kingdome*. And as the time of my departure shall approach

proach neerer vnto mee: so  
grant, O Lord, that my soule  
may draw neerer vnto thee:  
And that I may ioyfully com-  
mend my soule into thy hands, as  
into the hands of a louing Fa-  
ther, and mercifull Redeemer  
and at that instant, O Lord,  
graciously receiue my spirit. All  
which that I may doe, assist me,  
I beseech thee, with thy grace,  
and let thy holy Spirit continue  
with me vnto the end, and in the  
end, for Iesus Christ his sake, thy  
Sonne, my Lord, and onely Sa-  
uiour: In whose name I giue  
thee thy glory, and beg these  
things at thy hand, in that Pray-  
er which Christ himselfe hath  
taught mee, saying: Our Father,  
&c.

Psal. 31. 4.

A& 7. 59.

Medi-

*Meditations against despaire;  
: or doubting of Gods mercy.*

IT is found by continuall experience, that neere the time of death (when the Children of GOD are weakest) then Satan makes the greatest flourish of his strength: and assaults them with his strongest temptations. For he knoweth, that either he must now or neuer preuaile; for if their soules once get to Heauen, hee shall neuer vex nor trouble them any more: and therefore hee will now bestirre himselfe as much as hee can, and labour to set before their eyes all the grosse sinnes which euer they committed, and the Judgements of GOD which are due vnto them, thereby to drive them, if hee can, to despaire; which is a grievous sinne then all the sinnes that they com-

committed, or hee can accuse  
them of thine.

If Satan therefore trouble thy  
Conscience more towards thy  
death, then in thy lifetime:

1. Confesse thy finnes vnto  
God, not onely in generall, but  
also in particular.

2. Make satisfaction vnto  
those men, whom thou hast  
wronged, if thou bee able. And  
if thou dost iniuriously or  
fraudulently detaine or keepe in  
thy possession any lands, or goods,  
that of right doe belong to any  
widow or fatherlesse childe; pre-  
sume not, as thou tenderest thy  
soules health, to looke Christ  
the righteous Iudge in the face;  
vnlesse thou dost first make a  
restitution thereof to the right  
owners: for the Law of God, vn-  
der the penaltie of his curse, re-  
quireth thee to restore whatsoe-  
uer was giuen thee to keepe, or  
which was committed to thy trust,  
or whatsoeuer by robbery, or vio-  
lence

Satans first  
stratagem  
in time of  
death. The  
defeat.

Leu. 6. 2, 3, 4  
&c.  
Num. 5. 6, 7,  
8.

Non remitti-  
tur peccatum  
nisi restitu-  
tur ablutione.



Luk. 19. 8, 9.  
 Ezek. 15. 3,  
 12, 16.  
 Mic. 6. 10, 11.  
 Luk. 13. 1.  
 Ier. 18. 7.  
 A& 1. 38.  
 A& 8. 22.  
 1 Peter 3. 9.

Gen. 19. 7.  
 Iam. 5. 14,  
 15, 16.  
 Leu. 6. 6, 7.

lent oppression thou tookest from  
 thy Neighbour, with a fifth part  
 for amends, addeth to the princi-  
 pall. And vnlesse thou like Sa-  
 cheus thou doest make restitu-  
 tion of such goods and lands, ac-  
 cording to Gods Law, thou  
 canst neuer truly repent; and  
 without true repentance, thou  
 canst neuer bee saued. But  
 though by the temptation of  
 the Diuell thou hast done  
 wrong and iniury; yet if thou  
 doest truly repent, and make  
 Restitution to thy power, the  
 Lord hath promised to be mer-  
 cifull vnto thee, to heare the  
 Prayers of his faithfull Mini-  
 sters for thee, to forgive thee thy  
 trespasses and sinnes, and to re-  
 ceive thy soule in the merits of  
 Christs blood, as a Lambe with-  
 out blemish.

3. Aske God for Christ his  
 sake pardon and forgiveness. And  
 then these troubles of mind are  
 no discouragements, but rather

comforts, exercises, not punishments. They are assurances vnto thee, that thou art in the right way: for *the way to Heauen is by the gates of hell*: that is, by suffering paines in the body, and such doubtings in the mind, that thy estate in this life being euery way made bitter, the ioyes of eternal life may relish vnto thee better and more sweet.

If Satan tell thee that thou hast no faith, because thou hast no feeling: meditate,

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hatest such doubtings, they shall not bee laid vnto thy charge; for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weake inward man, which hates them, and loues the Lord Iesus, shall be saued.

2. That it is a better faith to beleeue without feeling, then  
H h with

Satans second assault.

The Christians counter.  
Psal 7 19.  
Mat 9. 24  
Mat 17. &c.  
Mat. 14 31.

Iob 35. 16

Mat. 17. 20

with feeling. The least faith (so much as a *graine of Mustard-seede*, so much as is in an *Infant baptized*) is enough to saue the soule which *loueth* Christ, and *beleueth* in him.

Mat. 10. 14

3. That the Childe of God which desireth to feele the assurance of Gods fauour, shall haue his *desire*, when GOD shall see it to bee for his good : for God hath promised to giue them the *Water of Life*, who thirst for it. Wee haue an example in <sup>f</sup> *Master Glouer* the holy Martyr, who could haue no *comfortable feeling* till he came to the *fight* of the *Stake*; and then cryed out, and clapped his hands for ioy to his friends; saying, *O Austin, hee is come, he is come*; meaning the feeling ioy of Faith, and the Holy Ghost. *Tarry therefore the Lords leisure : bee strong and he shall comfort tbine heart.*

Apoc. 2. 6

Ila. 55. 1.

<sup>f</sup> Fox. *Act**Monum.*

Fol. 15. 55.

in the last

Edition.

Psal. 27. 16

Satan 3.

assault.

*If Satan shall aggrauate unto thee*

*thee the greatnes, the multitude, and haynousnesse of thy sinnes; meditate:*

1. That vpon true repentance, it is as easie with GOD to forgiue thẽ greatest sinne, as the least, and hee is willing to forgiue many, as to pardon one. And his mercy shineth more in pardoning great sinners, then *small offenders*: as appears in the examples of *Manasses, Magdalen, Peter, Paul, &c.* And *where sinne most abounded, there doth his grace reioyce to abound much more.*

The En-  
counter,  
1 Tim. I. 15

2. That God did neuer forsake any man, till that man did first forsake God, as appears in the examples of *Cain, Saul, Achitophel, Abazia, Iudas, &c.*

Rom. 5. 10.

3. That God calleth *all* euen those sinners who are *bea- uie laden with sinne*, and that he did *neuer deny* his mercy to any sinner that asked his mercy

Mat II. 28



with a penitent heart. This the History of the Gospell witnesseth: There came vnto Christ all sorts of sicke sinners: the *blind, halt, lame, lepers*; such as were sicke of *palsies, dropsies, bloody fluxes*; such as were *Lunaticke*, and possessed with *uncleane spirits, and Devils*: Yet of all those not one that came and asked his mercie and helpe, went away without his errand. If mercy hee asked, mercy he found; were his sinne neuer so great, were his Disease neuer so grieuous. Nay, hee offered and gaue his mercy to many who neuer asked it, (being moued onely with the bowels of his owne compassion, and the sight of their miserie) as to the woman of *Samaria*, the widdow of *Naim*, and to the sicke man that lay at the poole of *Bethesda*, who had beene 38. yeares sicke. If he thus willingly gaue his mercy to them

that

*Ioh. 5. 4.*

*Luk. 7. 13.*

that did not aske it, and was found of them (as the Prophet saith) *that sought him not*; will he deny mercy vnto thee, who dost so earnestly pray for it with teares? and dost, like the poore *Publicane*, so heartily knocke for it, with penitent sists vpon a bruised and broken heart? Especially when thou prayest to thy *Father*, in the name and mediation of *Christ*, for whose sake he hath promised to grant *whatsoeuer wee shall aske of him*: as sure as God is true hee will not. Though *Nineuehs* sinnes had prouoked the Lord to send out his sentence against them, yet vpon their repentance, hee re-called it againe, and spared the Citie: how much more if thou likewise repentest, will hee spare thee, seeing his sentence is not yet gone forth against thee? If he deferred the *Iudgement* all *Ahabs* daies, for the externall

H h 3

shew

Isa. 56.1.  
Rom. 10.  
20.

Ioh. 14. 14

*Novit dominus mutare sententiam, si tu noveris, emendare*  
vñ. Aug.  
in Psal. 50.

shew onely which hee made of humiliation; how much more will hee cleane turne away his *vengeance*, if thou wilt *unfainedly* repent of thy sinne, and returne vnto him for grace and mercy?

Gen. 4. 3.

Hee offered his mercy vnto *Cain* (who murdered his innocent Brother) *If thou doest well, shalt thou not be accepted?*

As if hee should haue said, If thou wilt leaue thy enuie and malice, and offer vnto me from a faithfull and contrite heart, both *thou* and thine *Oblation* also shall bee acceptable vnto mee. And to *Judas* (that so treacherously betrayed him) in calling him *Friend*, a sweete appellation of *love*; and when *Judas* offered, he willingly consented with that *mouth* (where-

1 Pet. 2. 22.

Psal. 140. 3

Mar. 26. 50

in neuer was found guile) to kisse those dissembling lips, under which lurked the *poysen of Aspes*. Had *Judas* apprehended this word

word friend, out of the mouth of Christ, as Benhadad did the word Brother from the mouth of Achab, doubtlesse Indas should haue found the God of Israel more mercifull then Benhadad found the King of Israel. But God was<sup>a</sup> more displeased with Cain for despairing of his mercy, then for murdering his Brother; and with<sup>b</sup> Indas for hanging himselfe, then for betraying his Master: in that they would make the sinnes of mortall men, greater then the infinite mercy of the eternall God, or as if they could be more sinnefull then God was mercifull. Whereas the least droppe of Christs blood is of more merit to procure Gods mercy for thy salvation, then all the sinnes (that thou hast committed) can be of force to prouoke his wrath, to thy damnation.

If Satan shall suggest, that all  
H b 4 this

1 King. 20.  
32, 33.  
Verse. 31.

a Iudas non  
tam scelus  
quam de-  
speratio se-  
cit penitus  
interire.  
Aug. lib. de  
vital. panis.  
b sceleratio  
omnibus, O  
Iuda, exti-  
tisti, quem  
non pœnitē-  
tia duxit  
ad Domi-  
num. sed  
desperatio  
traxit ad  
loquum.  
Leo.

Satans  
fourth  
assault.



this is true of Gods mercy, but that it doth not belong vnto thee, because that thy sinnes are greater then other mens, as being sins of knowledge, & of many yeares continuance; and such as whereby others haue bene vndone: and all (for the most part) committed wilfully and presumptuously against God, and thy Conscience. And therefore though hee will bee mercifull vnto others, yet he will not be mercifull vnto thee: meditate,

The Encourager.

1. That many (who are now in heauen most blessed and glorious Saints) committed in the same kinde (when they liued on earth) as great, and greater sinnes then euer thou hast committed, and continued (before they repented) in those sinnes, as long as euer thou hast done. As therefore all their sinnes, and the continuance in them, could not hinder Gods mercy, vpon their repentance, from

1. Tim. I.  
16.

from forgiuing their finnes,  
and receiuing them into fa-  
uour: no more shall thy finnes  
and continuance therein, hinder  
him from being mercifull vnto  
thee, if thou doest repent as they  
did: yea, vpon thy Repentance,  
euery one of their examples is  
a pledge that hee will doe the  
same vnto thee that he did vn-  
to them. For as the *least sin*, in  
*Gods Iustice*, without Repen-  
tance is *damnable*; so the *grea-  
test sinne*, vpon Repentance, is  
in his *Mercy pardonable*. Thy  
*greatest* and *inueteratest* finnes  
are but the finnes of a *Man*;  
but the least of his *mercies* is  
the mercie of *God*. Because  
thou knowest thine owne sins,  
thou doubtst whether they  
shall be pardoned: Marke how  
this doubtfull case is resolved  
by GOD himselfe. Many in  
*Isaies* daies thought (as thou  
doest) that they had continued  
so long in sinne, that it was

Isa. 55. 6, 7,  
8.

*too late* for them now to seeke to returne vnto God for *grace* and *mercy*. But God answereth them; *Seeke yee the Lord whilst hee may be found: call yee vpon him whilst he is neere.* As if he had said; *Whilst life lasteth,* and my *Word* is preached, I am neere to bee found of all that seeke mee, and pray vnto mee. The people reply: But wee (O Lord) are grieuous sinners, and therefore dare not presume to call vpon thy Name, or to come neere thine Holinesse. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquitie his thoughts, and let him returne vnto mee, and I will haue mercy vpon him, and bee his God, and I will pardon him abundantly.* But wee would thinke (say the people) that if our sinnes were but ordinary sinnes, this promise of *mercy* might belong vnto vs. But because our  
sinnes

finnes are so great, and of such long continuance, therefore we feare, least when wee appeare before God, hee will *reiekt* vs. To this GOD answereth againe: *My thoughts* (of mercy,) *are not your thoughts*; neither are your wayes (of pardoning) *my wayes*: for as the heavens are higher then the Earth, so are my wayes higher then your wayes, and my thoughts then your thoughts. If therefore euerie sinne in the world, were a world of such finners as thou art; doe thou but yet what God bids thee) *Repent and Beleeue*; and the blood of *Iesus Christ* being the blood of God, will cleanse both thee and them from all your sinnes.

AG. 20. 28.  
1 Ioh. 1. 7.

2. That as God did fore-see all the sinnes which the world did commit, and yet all those could not hinder him from *loving* the world, so that hee gave his onely begotten Sonne to the death

Ioh. 3. 16.



death to saue as many of the world as would beleene and repent: much lesse shall thy sins, (being the finnes of the least number of the world) bee able to hinder God from ~~loving~~ thy soule, and forgiving thy finnes, if thou doest Repent and Beleeue.

Rom. 18.3

3. That if hee loued thee so dearely (when thou wast his enemy) that hee payed for thee so deare a price, as the spilling of his Heart blood; how can hee now but bee gracious vnto thee, when to saue thee, will cost him but the casting of a gracious looke vpon thee? Looke not thou therefore to the greatnesse of thy finnes, but to the infinitenesse of his mercy, which is so surpassing great, that if thou puttest all thine owne grieuous finnes together; and adde vnto those the finnes of Cain and Iudas; and put vnto them all the finnes of all the

the

the Reprobates in the World; (doubtlesse it would be a *huge heape*;) yet compare this huge heape with the *infinite mercy* of God, and there will bee no more comparison betwixt them, then betwixt the least *Mole-hill*, and the greatest *Mountaine* in a Countrey. The *crie* of the grieuouslest finnes that euer wee reade of, could neuer reach vp *higher* then vn- to Heauen, as the *crie* of the finnes of *Sodome*: but the *mercy* of God (saith *David*) reacheth up *higher* then the *heavens*, and so ouertoppeth all our finnes. And if his *mercy* be greater then all his *workes*, it must needs bee greater then all thy finnes. And so long as his *mercy* is greater then the finnes of the whole World, doe thou but *repent*, there is no doubt of *pardon*.

If *Satan* shall object, that thou hast many times vowed to *repent*

Gen. 19. 13.

Psal. 108. 4.

Psa. 145. 9.

Satans first assault.

repent, & hast made a shew of repentance for the time, & yet didst fall to the same sins againe, & againe, & that al thy repētāce was but fained and a mocking of God. And that feeling thou hast so oftē brokē thy vow, therfore God hath withdrawne his mercy, and hath changed his loue, &c. meditate:

The Encounter.

\*I remember (saith Luther) that Staupitius was wont to tel me, *Ego plus quam millies Deo vovi, &c.* I

1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest despayre; seeing that this is the *common case of all the Children of God in this life*, who vow so oft to forbear some sinne, \* till perceiving their weakenesse not able to performe it, they vow haue more then a thousand times vowed vnto God, that I would amend my life, but I could neuer performe my vow. Henceforth I wil make no such vow, because I verily know that I cannot keepe it. Vnlesse therfore God will be mercifull vnto me for Christ his sake, and grant me a blessed departure out of this wretched life, al my vowes and good workes will stand mee in no stead. This is the state of the dearest children of God in this life, Reade *Luther on Galat. Chap. 5.*

chate

that they will vow no more. Their *vowes* shew the desires of their spirituall man; their *breakings*, the *weakenes* of their corrupt flesh, And our oft slips to the same sinnes *Christ* foresaw, when hee taught vs to pray daily; *O Father, forgie vs our trespasses*. And why doth *Christ* enioyne thee (who art but sinnefull man) *to forgie thy Brother seven times in a day, if he shall returne seven times in a day, and say, It repenteth mee?* but to assure thee, that (he being the *GOD* of mercy, and goodnesse it selfe) will forgie vnto thee thy *Seuentie times seven-folde* sinnes a day, which thou hast committed against him, if thou returne vnto him by true repentance. The *Israelites* were cured by looking (though with weake eyes) on the *Brazen Serpent*, as oft as they were stung by the *fiery Serpents* in the wilderness, so assure

Luk. 17. 3. 4

Mat. 18. 21.  
22.

Num. 21. 9



*Post lacry-  
mas gemitus  
que gra-  
ues clemen-  
tia Christi  
Confestim  
est oculos  
ante locan-  
da tuos.*

Iam. 1. 17.

Rom. 8. 28

Rom. 9. 11

\* By these

keyes Pe-

ter opened

heaven to

himselfe,

and after

wards with

the rest of

the Apo-

stles vnto

others.

Luk. 22. 62.

Luk. 24. 47

&c.

Ioh. 20. 21.

& Ioh. 13. 1

Rom. 11.

29.

Rom. 8. 39

assure thee that vpon thy teares of Repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sinne.

2. That thy saluation is grounded, not vpon the constancie of thine obedience, but vpon the firmenesse of Gods Couenant. Though thou variest with God, and the Couenant bee broken on thy behalfe, yet it is firme on Gods part: and therefore all is safe enough if thou wilt returne: for there is no variablenesse with him, neither shadow of change. He hath locked vp thy saluation, and made it sure in his owne *unchangeable purpose*; and hath deliuered to thy keeping the *Keyes*, which are \* *Faith* and *Repentance*; and whilst thou hast *them*, thou mayest perswade thy selfe that thy saluation is sure and safe: For *whom God loneth, he loneth to the end,*  
and

and neuer repenteth of bestowing his loue on them who repent and belecue.

Lastly, If Satan shall perswade thee, that thou hast beene doubting a long time, and that it is best for thee now to despaire, seeing thy sinnes increase, & thy iudgement draweth neere: meditate,

1. That no sinne (though neuer so great) should be a cause to mooue any Christian to despaire, so long as Gods mercy, by so many millions of degrees, is greater; and that euery penitent and beleeuing sinner hath the pardon of all his sinnes confirmed by the Word and Oath of God; *two immutable things, wherein it is impossible that God should lie.* His word is, that at what time soeuer, a sinner, whosoever, doth repent of his sinne, whatsoeuer, (for both time and sinnes, and sinners are indefinite) from the bottome of his

Satans  
sixt assault.

Heb 6.18.  
Eze. 18.  
22.

D. King of  
London his  
lectures  
on Iouab

Ezek. 33. 11

O felices  
nos, quorū  
causa iurat  
Deus!  
O miserrimi  
nos nos si  
non Deo  
quidem iu-  
ranti cre-  
demus.  
Tertul.

his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) hee hath giuen vs his oath: *As I liue, I desire not the death of the wicked, but that the wicked turne from his way and liue.* As if hee had said: Will yee not belecue my word? *I sweare by my life, that I delight not to damne any sinner for his finnes, but rather to saue him, vpon his conuersion and repentance.* The Meditation heereof moued Tertullian to exclaime: *O how happy are wee, when GOD sweareth that hee will not our damnation! Oh, what miserable wretches are wee, if wee will not belecue God, when he sweareth his truth vnto vs!* Listen, O drooping Spirit, whose Soule is assailed with waues of faithlesse despaire; how happie were

were it to see many like thee,  
 and *Hezekias*? (*who mourne*  
*like Doves for the sense of sinne,*  
*and chatter like Cranes and*  
*Swallowes for the feare of Gods*  
*anger*) rather then to behold  
 many who die like *beasts*, with-  
 out any feeling of their *owne*  
*estate*, or any feare of *Gods*  
*wrath*, or *tribunall seat*, before  
 which they are to appeare?  
 Comfort thy selfe, O languis-  
 hing soule, for if this earth  
 hath any, for whom Christ spilt  
 his blood on the Crosse, thou  
 assuredly art one. Cheere vp  
 therefore thy selfe in the *All-*  
*sufficient* Attonement of the  
 blood of the Lambe, which  
*speaketh better things then that*  
*of Abel*. And pray, for those who  
 neuer yet obtained the grace  
 to haue such a sense and de-  
 testation of sinne. Thou art  
 one indeed, for whom Christ  
 dyed; and from whom a  
*wounded spirit* (iudging rather  
 accor-

Isa 28.14.

Heb. 12.24



Mat. 27.46

2 Tim. 2.

II.

2 Cor. 1.20

Apoc. 3.14

Heb. 6.6.

according to his feeling, then his faith) hath wrung that dolefull voice of Christ; *My God, my God, why hast thou forsaken mee?* And doubt not, but ere long thou shalt as truly reigne with him, as now thou doest suffer with him: for *Yea*, and *Amen* hath spoken it. No sinne barres a man from saluation, but onely *incredulity* and *impenitencie*: nothing makes the sin against the Holy Ghost *unpardonable*, but want of *repentance*. Thy vnfaigned desire to repent, is as acceptable vnto God, as the perfectest repentance that thou couldest wish to performe vnto him.

Meditate on these *Euan- gelicall comforts*, and thou shalt see, that in the very agony of death, God will so assist thee with his Spirit, that when *Satan* looketh for the greatest victory, hee shall receiue the foulest foile; yea, when the eyes  
strings

*strings* are broken, that thou canst not see the light, *Iesus Christ* will appeare vnto thee to comfort thy *Soule*, and his *holy Angels* will carry thee into his *heauenly Kingdome*. Then shall thy friends behold thee, like *Manoahs Angell*, doing wonders indeed; when they shall see a *fraile man* in his *greatest weakenesse* (by the meeke assistance of *Gods Spirit*) overcoming the *strength* of sinne, the *bitternesse* of death, and all the *power* of Satan; and in the *fire* of *Faith*, and *perfume* of *Prayer*, ascend vp with *Angels* victoriously into *Heauen*.

Luk. 19. 22

*An Admonition to them who come to visit the sicke.*

**T**hey who come to visit the sicke, must haue a speciall care not to stand *dumbe* and *staring* in the sicke persons face

space to disquiet him, nor yet to speake *idly*, and to aske *vnprofitable* questions, as most doe.

If they see therefore that the sicke party is like to die, let them not dissemble, but lovingly and discreetly admonish him of his weakenesse, and to prepare for eternall life. One houre well spent, when a mans life is almost out-spent, may gaine a man the assurance of eternall life. Sooth him not with the vaine hope of *this life*, least thou betray his Soule to eternall death. Admonish him plainly of his estate, and aske him briefly these, or the like Questions.

*Questions to be asked of a sicke man, that is like to die.*

**D**Oest thou belecue that Almighty God, the Trinity of Persons in Vnity of Essence, hath by his power made  
heaven

heauen and earth, and all things therein? and that he doth still by his *Diuine providence* gouerne the same; so that nothing comes to passe in the *world* nor to *thy selfe*, but what *his diuine hand and counsell* had *determined before to be done*.

2. Doeſt thou confesse, that thou hast transgressed and broken the holy *Commandements* of Almighty God in *thought, word and deed*? And hast deserved for breaking his *holy lawes*; the *Curse of God*, which containeth *all the miseries of this life*, and *euerlasting torments* in hell fire, when this life is ended, if so bee that God should deale with thee according to *thy deserts*?

3. Art thou not sorry in thy heart, that thou hast so broken his Lawes, and neglected his Seruice, and worship, and so much followed the world, and thine owne vaine pleasures?  
And



And wouldest thou not leade a holier life, if thou wert to begin againe ?

Rom. 8. 34

Heb. 9. 24.

Heb. 9. 11.

1 Tim. 2. 5

Heb. 7. 25.

Psal. 73. 25.

4. Doeſt thou not from thy heart deſire to be reconciled vnto GOD in *Ieſus Chriſt*, his bleſſed Son, thy *Mediator*, who is at the right hand of God in heauen, now appointed for thee in the ſight of God and making requeſt vnto him for thy Soule ?

5. Doeſt thou renounce all confidence in all other *Mediators*, or *Interceſſors*, *Saints*, or *Angels*, beleeuing that *Ieſus Chriſt* the onely mediator of the *New Teſtament*, is able perfectly to ſaue them that come vnto God by him, ſeeing he euer liueth to make interceſſion for them ? And wilt thou with *Dauid* ſay vnto *Chriſt*, *Whom haue I in Heauen but thee ?* And there is none vpon earth that I deſire beſide thee.

6. Doeſt thou confidently beleeue, and hope to bee ſaued by the

the onely merits of that bloody death and passion; which thy Sauour Iesus Christ hath suffered for thee? Not putting any hope of saluation in thine owne merits, nor in any other meanes or creatures? Being assuredly perswaded, That there is no saluation in any other: and that there is none other name vnder Hoauen, whereby thou must be saved.

Act. 4. 12.

Act. 10. 43.

Esa. 26. 29

7. Doeſt thou heartily forgive all wrongs, or offences done or offered vnto thee, by any manner of person whatsoever? And doeſt thou as willingly (from thy heart) aske forgiveness of them whom thou haſt grievouſly wronged in word or deed? And doeſt thou caſt out of thy heart, all malice and hatred, which thou haſt borne to any body: that thou mayeſt appeare before the face of Chriſt (the Prince of peace) in perfect loue & charity?

Esa. 9. 6.

Heb. 12. 24

8. Doth thy Conscience tell thee of any thing, which thou hast wrongfully taken, and doest still withhold from any widow or fatherlesse children, or from any other person whomsoever? Be assured, that vnlesse thou shalt restore, like *Zachew*, these goods and lands (if thou bee able) thou canst not truly repent; and without true repentance, thou canst not be saved, nor looke Christ in the face, when thou shalt appeare before his Iudgement seat.

9 Doest thou firmly beleene, that thy body shall be raised vp out of the *Grave*, at the sound of the last *Trumpet*? And that thy body and soule shall bee vnited together againe in the resurrection day, to appeare before the *Lord Iesus Christ*; and thence to goe with him into the kingdome of Heauen, to liue in euerlasting Blisse and glory?

If the sicke party shall answer to all these questions like a faithfull Christian; then let all who are present, ioyne together and pray for him, in these or the like words.

*A Prayer to be said for the sicke  
by them who visit him.*

**O** Mercifull Father, who art the Lord and giuer of Life, and to whom belongs the issues of death: wee thy children heere assembled, doe acknowledge, that (in respect of our manifold sinnes) wee are not worthy to aske any blessing for our selues at thy hands; much lesse to become suiters to thy *Maiestie* in the behalfe of others: yet because thou hast commanded vs to pray one for another, especially for the sicke, and hast promised

James 5.



that the prayers of the righteous shall availe much with thee: in the Obedience therefore of thy Commandement, and confidence of thy gracious promise, wee are bold to become humble suiters vnto thy diuine Maieſtie, in the behalfe of this our deare Brother (or Sister) whom thou haſt viſited with the chaſtiſement of thine owne fatherly hand. Wee could gladly with the Reſtitution of his health, and a longer continuance of his life and Chriſtian Fellowship amongst vs: but for as much as it appeareth (as farre as wee can diſcerne) that thou haſt appointed by this viſitation, to call for him out of this mortall life: wee ſubmit our wils to thy bleſſed wil, and humbly entreate for Ieſus Chriſt his ſake; and the merits of his bitter Death and Paſſion (which hee hath ſuffered for him) that thou wouldeſt

dest pardon and forgiue vnto him *all his sinnes*; as well that wherein he was *conceined* and *borne*, as also all the offences and transgressions which euer since, to this *day* and *houre* hee hath committed in *thought*, *word*, and *deed* against thy diuine Maiestie. Cast them behinde thy backe, *remooue them as farre from thy presence, as the East is from the West*; blot them out of thy remembrance; lay them not to his charge; wash them away with the *Bloud* of *Christ*, that they may no more be seene, and deliuer him from all the Iudgements, which are due vnto him for his sinnes, that they may neuer trouble his Conscience, nor rise in Iudgement against his Soule, and *impute vnto him the righteousness* of Iesus Christ, whereby hee may appeare *righteous* in thy sight: And in this extremitie at this time, wee beseech

Psa. 103.1

thee looke downe from Hea-  
uen vpon him with those eyes  
of grace & compassion, where-  
with thou art wont to looke  
vpon thy children in their af-  
fliction and miserie. Pittie thy  
wounded *Servant*, like the  
good *Samaritan*: for here is a  
sicke *Soule* that needeth the  
helpe of such an *heavenly Phy-  
sician*. O Lord, increase his faith,  
that he may beleue that *Christ*  
*dyled* for him, and that his  
bloud cleanseth him from all  
his sins: and either *asswage* his  
*paine*, or else increase his *pati-  
ence*, to endure thy blessed will  
and pleasure. And (good Lord)  
lay no more vpon him, then  
thou shalt enable him to beare.  
*Heaue* him vp vnto thy selfe,  
with those *sighes* and *groanes*,  
which cannot bee expressed.  
Make him now to feele what  
is the hope of his *Calling*: and  
what is the exceeding greatnes  
of thy *Mercy* and power to-  
wards

wards them that belecue in thee. And in his *weakenesse*, O Lord, shew thou thy *strength*, Defend him against the *suggestions* and *temptations* of *Satan*: who (as hee hath all his life time) will now in his *weakenesse*, especially, seeke to *assaile* him, and to deuoure him. O *save* his *soule*, & *reproue* *Satan*, and command thy *holy Angels* to bee about him, to aide him, and to chase away all euill and malignant Spirits farre from him. Make him more and more to loath this world, and *desire to bee loosed*, and to bee *with Christ*. And when that *good houre* and time shall come (wherein thou hast determined to call for him out of this present life) giue him *grace peaceably* and *ioyfully* to yeeld vp his *soule into thy mercifull hands*. And doe thou receiue him into thy *mercy*, and let thy *blessed Angels* cary him into thy *king-*



Rom. 8. 26

dome. Make his *last houre*, his  
*best houre*, his *last words*, his *best*  
*words*, and his *last thoughts* his  
*best thoughts*. And when the  
 sight of his *Eyes* is gone, and  
 his *Tongue* shall faile to doe his  
 office, grant (O Lord) that  
 his *Soule* may (with *Stephen*)  
 behold *Iesus Christ* in *Heauen*,  
 ready to receiue him: and that  
 thy *Spirit* within him, may  
 make requests for him, with  
 sighes which cannot be expressed:  
 Teach vs in him to reade and  
 see our owne end and mortalitie:  
 and therefore to bee carefull  
 to prepare our selues for our  
 last ends, and put our selues in  
 a readinesse against the time  
 that thou shalt call for vs, in  
 the like manner. Thus, Lord,  
 wee recommend this our deare  
 Brother (or Sister) thy sicke  
 seruant, vnto thy eternall grace  
 and mercie in that Prayer,  
 which CHRIST our Sauiour  
 hath taught vnto vs, saying,  
 Our

*Our Father which art in Hea-  
uen, &c.*

*Thy Grace, O Lord Iesus  
Christ, thy loue O heauenly Fa-  
ther; thy comfote and consolati-  
on, O holy Spirit, be with vs all,  
and especially with this thy sicke  
seruant, to the end, and in the  
end. Amen.*

Let them reade often vnto  
the Sicke, some speciall Chap-  
ters of the holy Scriptures,  
as :

The three first Chapters of  
the booke of *Iob*.

The 14. and 19. Chapters of  
*Iob*.

The 34. Chapter of *Deutero-  
nomy*.

The two last Chapters of  
*Ioshua*.

The 17. Chapter of the first  
of *Kings*.

The 2. 4. and 12. Chapters of  
the second of *Kings*.

The 38. 40. and 65. Chapters  
of *Isaiah*.

The History of the Passion of Christ.

The 8. Chapter to the *Romanes*.

The 15. Chapter of the first Epistle to the *Corinthians*.

The 4. of the first Epistle to the *Thessalonians*.

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of *Saint James*.

The 11. and 12. to the *Hebrewes*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sicke partie to waite vpon God, by *Faith* and *Patience*, till he send for him; and praying the Lord to send them a ioyfull meeting in the Kingdome of *Heaven*, and a blessed *Resurrection* at the last day, they may depart at their

their pleasure in the peace of God.

*Consolations against impatiency  
in sicknesse.*

**I**F in thy sicknesse by extremi-  
tie of paine thou bee driuen  
to impatiencie, meditate:

1. That thy *sinnes* haue de-  
serued the *paines of hell*: there-  
fore thou mayest with greater  
patience endure these *fatherly*  
*corrections*.

2. That these are the *sour-*  
*ges* of thy heavenly *Father*, and  
the rod is in his hand. If thou  
didst suffer with reuerence be-  
ing a *child*, the correction of  
thy *earthly* parents; how much  
rather shouldest thou now  
subiect thy selfe (beeing the  
*Child of God*) to the chastise-  
ment of thy *Heavenly Father*,  
seeing it is for thine eternall  
good?

Heb. 12. 9.

2. That



*Vir dolorū.*  
Isa. 53. 3.

1. Pet. 2.  
21.

Heb. 12. 1.  
2.

1. Pet. 5. 9.  
S. Rōitus  
Cum quotā-  
nis graui  
morbo ten-  
taretur à  
Deo, doluit  
quod uno  
anno liber  
esset, ac si à  
Deo tunc  
desertus  
fuisset.

Vit. Par. c.  
2 8.

3. That CHRIST suffered in his soule and body, far grieuouſer paines for thee; therefore thou must more willingly suffer his blessed pleasure for thine owne good. Therefore (saith Peter) Christ suffered for you, leauing you an example, that yee should follow his steps. And, Let vs, (saith Saint Paul) runne with ioy the race that is set before vs, looking vnto Iesus, the Author and finisher of our Faith, who for the ioy that was set before him, endured the crosse, &c.

4. That these afflictions which now you suffer, are none other but such which are accomplished in your brethren that are in the world, as witnesseth Peter: Yea, Iobs afflictions were farre more grieuous. There is not one of the Saints, which now are at rest in Heauenly Ioyes, but endured as much as you doe, before they went thither:

thither: Yea, many of them willingly suffered all the torments, that Tyrants could inflict vpon them, that they might come to those heavenly ioyes, whereunto you are now called. And you haue a promise, that the God of all grace, after that you haue suffered a while; will make you perfect, stabliss, strengthen, and settle you. And that God of his fidelity will not suffer you to bee tempted aboue that you are able, but will with the temptation also make a way to escape, that ye may be able to beare it.

5. That GOD hath determined the time, when thy affliction shall end, as well as the time when it began. Thirtie eight yeares were appointed the sicke man at Bethesdaies Poole. Twelue yeares to the Woman with the bloody Issue. Three Monethes to Moses: Tenne dayes tribulation to the Angell

1. Pet. 5.  
10.

1. Cor. 10.  
13.

Iohn 5. 5.

Mat. 9. 20.  
Exod. 22.  
Apo. 2. 10

2.Sam.24  
23.  
Pfal.56:8

*Modicū &  
videbo vos.*  
Ioh 16.16  
Pfal.80.  
Apo.6.11.

Ioh. 16.  
Psa 110.7  
*Nubecula  
est, cito trā-  
sibit.*

Ioh.16.21.

*Angel of the Church of Smyrna: three daies plague to David. Yea the number of the godly mans teares are registred in Gods book and the quantitie kept in his Bottle.*

The time of our troubles, (saith Christ) is but a *modicum*, Gods anger lasts but a *moment* (saith David.) A *little season* (saith the Lord:) and therefore calls all the time of our paine, but the *houre of sorrow*. David, for the swiftnesse thereof, compares our present troubles to a *Brooke*: and *Athanasius* to a *Showre*. Compare the *longest misery* that man indures in this life, to the *eternity of heavenly ioyes*, and they will appeare to bee nothing. And as the sight of a *Sonne safe borne*, makes the *Mother* forget all her former deadly paine: so the sight of Christ in Heauen, who was borne for thee: will make all these pangs of death  
to

to be quite forgotten, as if they had neuer beene: like *Stephen*, who as soone as he saw *Christ*, forgot his owne wounds, with the horreur of the *grau*e, and terror of the *stones*; and sweetly yeelded his soule into the hands of his *Saniour*. Forget thine owne paine, thinke of *Christs* wounds: *Bee faithfull vnto the death, and he will giue thee the Crowne of eternall life.*

*Aa 7.*

*Apo. 2. 10.*

6. That you are now called to *Repetitions* in *Christs* Schoole; to see how much *Faith*, *Patience*, and *Godlinesse*, you haue learned all this while: and whether you can, like *Iob*, receiue at the hand of God some euill, as well as you haue hitherto receiued a great deale of good. As therefore you haue alwayes prayed, *Thy will be done*, so be not now offended at this which is done by his holy will.

*Iob 2. 10.*

7. That all things shall worke together

*Rom 8. 28*



Verse 38.

39.

*Morbus nō  
malis ad-  
numera-  
ndus, quia  
multis uti-  
liter acce-  
dit.* Basil in  
Hexam.

*Morbus est  
utilis que-  
dam insti-  
tutio, que  
docet cadu-  
ca asperne-  
re, & ce-  
lestia spira-  
re.* Nazian  
ad Phila-  
grium.

together for the best to them that  
loue God: insomuch that neither  
death, nor life, nor Angels, nor  
Principalities, nor Powers, &c.  
shall be able to separate us from  
the loue of God, which is in Iesus  
Christ our Lord. Assure your  
selfe, that euery pang is a pre-  
uention of the paines of Hell;  
euery respite, an earnest of Hea-  
uens Rest: And how many  
stripes doe you esteeme Heauen  
worth? As your life hath beene  
a Comfort to others; so giue  
your friends a *Christian* exam-  
ple to dye, and deceiue the Di-  
uell as *Iob* did. It is but the  
*Crosse of Christ* sent before, to  
crucifie the loue of the World  
in thee; that thou mayest goe  
eternally to liue with Christ,  
who was crucified for thee. As  
thou art therefore a true *Chri-  
stian*, take vp (like *Simon of  
Cyrene*,) with both thy armes,  
his holy *Crosse*, carrie it after  
him vnto him; thy paines will  
shortly

shortly passe, the ioyes shall neuer passe away.

Consolations against the feare  
of Death.

**I**F in the time of thy sicknesse  
thou findest thy selfe fearefull  
to die; meditate:

1. That it argueth a dastardly minde to feare that which is not: for in the Church of Christ there is no death, *Isay 25. 7, 8.* And, whosoener liueth and beleeueth in Christ, shall neuer die, *Iohn 11. 26.* Let them feare Death, who liue without Christ. Christians dye not; but when they please G O D, they are like *Enoch*, translated vnto God. Their paines are but *Eliahs fiery Chariot* to carry them vp to heauen: or like *Lazarus* sores, sending them to *Abrahams bosome*. In a word, if thou bee one of them that like

Gen 3.24.  
1. King. 2.  
11, 12.

Luk. 16. 2

Ioh. 14.

like *Lazarus*, louest *Iesus*, thy sicknesse is not vnto the death, but for the glory of *God*: who of his loue changeth thy *living death* to an *euerlasting life*. And if many *Heathen men*, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly, (when they might haue liued) in hope of the *immortalitie* of the Soule; wilt thou, beeing trained so long in *Christs Schoole*, (and now called to the *Marriage Supper* of the blessed *Lambe*, *Apoc. 19. 7.*) be one of those *Guests* that refuse to goe to that *ioyfull Banquet*? *God forbid*.

2. Remember that thy abode here, is but the *second degree* of thy life: for after thou hadst *first liued nine moneths* in thy *Mothers wombe*, thou wast of necessitie driuen thence, to liue heere in a *second degree* of life. And when that number of *Monethes* which *God* hath determined for this life, are expired;

Iob 14. 15.

pired; thou must likewise leane this, and passe to a *third degree* in the other world, which neuer ends. Which to them that liue and dye in the Lord, surpasseth as farre this kinde of life, as this doth that which one liues in his *mothers wombe*. To this last and excellentest *degree* of life, through this doore, passed *Christ* himselfe, and all his *Saints* that were *before thee*: and so shall all the rest after *them* and *thee*. Why shouldest thou feare that which is common to all *Gods Elect*? Why should that be vncouth to thee, which was so welcome to all them? Feare not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better* world: the end of a *temporall*, but the beginning of an *eternall life*.

3. Consider that there are but *three* things that can make *Death* so fearefull vnto thee: first, the losse thou hast thereby: second-

Mors. pra-  
sentis vitae  
exitus &  
introitus  
melioris.  
Ber. in Epist  
ad Rom.



Mat. 6.19  
20.

Ieb 14.1.  
2. Cor. 5.1

secondly, the *paine* that is *there-  
in*: thirdly, the terrible *effects*  
which follow after: All these  
are but false *fires*, and cause-  
lesse *feares*. For the first, if thou  
leapest here *uncertaine* goods,  
which *Theeves* may rob, thou  
shalt finde in Heauen a true  
*Treasure*, that can neuer be ta-  
ken away: these were but *lent*  
thee, as a *Steward* vpon ac-  
counts; those shall be *giuen* thee  
as thy *reward* for euer. If thou  
leapest a *louing Wife*; thou  
shalt be married to *Christ*, which  
is *more louely*: If thou leapest  
*Children* and *Friends*, thou  
shalt there finde all thy *Religi-  
ous* Ancestours, and Children  
departed; yea, *Christ*, and all  
his blessed *Saints* and *Angels*;  
and as many of thy Children  
as be *Gods Children*, shall thi-  
ther follow after thee; Thou  
leapest an *earthly possession*, and  
an *House of clay*; and thou shalt  
enioy an *Heauenly Inheritance*,  
and

and mansion of glory: which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death vnto thee gaine? *Goe home, goe home,* and wee will follow after thee.

Secondly, for the paine in death; the feare of death more paines many, then the verie pangs of death: for many a Christian dyes without any great pangs, or paines. Pitch the Anchor of thy hope on the firme ground of the word of God who hath promised in thy weaknesse to perfect his strength, and not to suffer thee to bee tempted aboue that thou art able to beare. And Christ will shortly turne al thy temporall paines to his eternall ioyes.

Lastly, as for the terrible effects which follow after death, they belong not vnto thee beeing a Member of Christ; for Christ by his death hath taken away the sting of death to the

*Timor mortis ipsa morte peior.*

2. Cor. 12.

9.

1. Cor. 10.

13.

Rom. 8.1.

Ioh 5. 24.

1. Cor. 15.

1 Thes. 4.

Esay 26.

Apoc 14.

1. Ioh. 14. 1

ἀπολυσις

ἀιερμυ.

Luke 3.

2. Cor. 5.

Phil 2.

ἀναλυσις,

Mori porta

glorie. Gre.

ianua vite.

Bernard.

the faithfull : so that now there is no condemnation to them that are in Christ Iesus. And Christ hath protested, that he that beleeueth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death vnto life. Hereupon the holy Spirit from Heauen saith, Blessed are the dead that die in the Lord : and that from thenceforth they rest from their labours and their workes do follow them. In respect therefore of the faithfull, death is swallowed vp into victory, and his sting, which is sin, and the punishment thereof, is taken away by Christ. Hence Death is called, in respect of our bodies, a sleepe, and rest: in respect of our soules, a going to our heauenly Father; a departing in peace; a removing from this body to goe to the Lord; a dissolution of soule and body to be with Christ. What shall I say? Precious in the sight of the Lord

*is the death of his Saints. These paines are but thy throwes and tranell to bring forth eternall life. And who would not passe through Hell, to goe to Paradise? Much more through death? There is nothing after death, that thou needest feare; not thy sinnes, because Christ hath payed thy ransome; not the Iudge, for he is thy louing Brother; not the Graue, for it is the Lords bed; not Hell, for thy Redeemer keepes the keyes: not the Dinell, for Gods holy Angels pitch their tents about thee, and will not leaue thee, till they bring thee to Heauen. Thou wast neuer nearer Eternall life; glorifie therefore Christ by a blessed death. Say chearefully, Come Lord Iesus, for thy seruant commeth vnto thee: I am willing, Lord, helpe my weaknesse.*



*Seuen sanctified thoughts, and  
mournesfull sighes of a sicke  
man ready to dye.*

**N**OW for as much as God  
of his infinite mercy doth  
so temper our paine and sick-  
nesse, that wee are not alwayes  
oppressed with extremity: but  
giuen vs in the midst of our  
extremities some respite, to  
ease and refresh our selues; thou  
must haue an especiall care  
(considering how short a time  
thou hast, either for *eu*er to lose  
or to obtaine Heauen) to make  
vse of euery *breathing* time,  
which God doth affoord thee:  
and during that little time of  
*ease* to gather strength against  
the fits of *greater anguish*. Ther-  
fore in these times of relaxation  
and ease, vse some of these short  
*thoughts and sighes*.

*The first Thought.*

SEeing Euery man enters  
 into this life in teares, pas-  
 seth it in sweat, and ends it in  
 sorrow; ah what is there in it;  
 that a man should desire to  
 liue any longer in it! Oh what  
 a folly is it, that when the *Mar-*  
*iner* roweth with all his force  
 to ariue at the wished port; and  
 that the *Trauel*ler neuer resteth  
 till he comes to his iourneyes  
 end; wee feare to descrie our  
 Port; and therefore would *put*  
*backe* our Barke, to be longer  
 tossed in this continuall tempest!  
 we weepe to see our iourneis end;  
 and therefore desire our iour-  
 ney to be lengthened, that wee  
 might bee more tyred with a  
 soule and cumber some way.

*The spirituall Sigh thereupon.*

**O**LORD, this life is but a  
 troublesome pilgrimage:

Kk

few

Gen. 47. 9 *few in daies, but full in euills;*  
 and I am weary of it, by reason  
 of my sinnes: Let me therefore  
 (O Lord) intreat thy Maiesty in  
 this my *bed of sicknesse*, as *Elias*  
 did vnder the *Iuniper tree* in his  
 affliction: *It is now enough, O*  
 Lord, *that I haue lined so long*  
 in this vale of miserie; take my  
 soule into thy mercifull hands;  
 for I am no better then my Fa-  
 thers.

1. Reg. 19.  
 4.

*The second Thought.*

Rō. 7. 24.

Iam 4. 1.  
 Gal. 5. 17.

**T**Hinke with what a *body of*  
*sinne* thou art loaden, what  
 great *ciuill warres* are contain-  
 ed in a little *World*; the *flesh*  
*fighting against the Spirit*, *passi-*  
*on against reason*: *Earth against*  
*Heauen*: and the world *with-*  
*in thee*, banding it selfe for the  
*World without thee*; and that  
 but one onely meane remaines  
 to end this conflict, *Death*;  
 which (in Gods appointed  
 time

time-) will separate thy Spirit from thy flesh, the pure and regenerate part of thy soule, from that part which is impure and unregenerate.

The spiritnall Sigh upon the second Thought.

**O** Wretched man that I am, who shall deliuer mee from the body of this death? O my sweet Saviour, Iesus Christ, thou hast redeemed me with thy precious blood; And, because thou hast deliuered my soule from sin, mine eyes from teares, and my secte from falling: I doe heere from the very bottome of my heart, ascribe the whole praise and glorie of my Saluation, to thy onely grace and mercy, saying (with the holy Apostle) Thanks be unto God, which hath giuen me the victory, through our Lord Iesus Christ.

Rom. 7.  
24.

I. Pet. 2.  
Apoc. 5. 9.

Psa. 116. 8.

I. Cor. 15.  
57.  
Psal. 145.

Kk 2 Tho



*The third thought.*

**T**Hinke how it behooueth thee to bee assured, that thy Soule is Christs: for death hath taken sufficient gages to assure himselfe of thy body, in that all thy Senses begin already to dye, saue onely the sense of paine: but sith the beginning of thy being began with paine, maruell the lesse if thy end conclude with dolours. But if those temporall *dolours* (which onely afflict thy body) be so painefull: O Lord, who can endure the denouncing fire? Who can abide the euerlasting burning?

*The spirituall Sigh upon the third Thought.*

**O** Lord Iesus Christ, the Sonne of the living God, who art the onely *Physitian* that canst ease my *Body* from paine,

paine; and restore my Soule  
to Life eternall; put thy Passion,  
Crosse, and Death, betwixt my  
Soule and thy Iudgements, and  
let the merits of thy Obedience  
stand betwixt thy Fathers Ju-  
stice and my disobedience, and  
from these bodily paines receiue  
my soule into thine euermlasting  
peace: for I cry vnto thee with  
Stephen, Lord Iesus receiue my  
spirit.

Act. 7. 59.

*The fourth Thought.*

**T**Hinke that the worst that  
death can doe, is but to  
send thy soule sooner then thy  
flesh would bee willing, to  
Christ and his heavenly ioyes:  
Remember, that that worst, is  
thy best hope. The worst there-  
fore of death, is rather a helpe  
then a harme.

*The spirituall Sigh vpon the  
fourth Thought.*

**O** Lord Iesus Christ, the Sa-  
uour of all them that  
put their trust in thee: forsake  
not him that in *miserie* flyeth  
vnto thy *Grace* for succour  
and mercie; O sound that  
*sweet voyce* in the eares of my  
Soule, which thou spakest vnto  
the *penitent thiefe* on the Crosse,  
*This day shalt thou be with mee  
in Paradise*: For I, O Lord, doe  
(with the Apostle) from my  
Soule speake vnto thee, *I desire  
to bee dissolued, and to bee with  
Christ.*

Lu. 23. 43

*The fifth Thought.*

Isa. 25. 7, 8

**T**Hinke (if thou fearest to  
die) *That in Mount Sion  
there is no death: for he that be-  
leeueth in Christ, shall neuer die.*

Ioh. 11. 25

And if thou darest to liue  
with-

without doubt the *life eternall* (whereunto this *life* is a *passage*) *surpasseth all*. There doe all the faithfull departed (having ended their miseries) live with Christ in ioyes: and thither shall all the godly which survive, bee gathered out of their troubles, to enjoy with him eternall rest.

*The spirituall Sigh vpon the first Thought.*

O Lord thou seest the malice of Satan, who (not contenting himselfe, like a roaring Lyon, all the daies & nights of our life, to seeke our destruction) shewes himselfe most busie, when thy Children are weakest and neereest to their end. O Lord reprove him, & preserve my soule. He seekes to terrifie me with death, which my sinnes haue deserved; but let thy holy Spirit comfort my soule with the assurance of eternall Life,

1. Pet. 5. 8.



Luk. 2. 29.

which thy blood hath purchased. Assuage my paine, increase my patience, (and if it bee thy blessed will) end my troubles; for my soule beseecheth thee with old blessed *Simeon*, Lord, now let me thy servant depart in peace according to thy Word.

## The sixth Thought.

Act. 26. 6,

7.

Luke 14.

14.

**T**Hinke with thy selfe, what a blessing God hath bestowed vpon thee about many Millions of the World, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: Thou hast liued in a true Christian Church, and hast grace to die in the true Christian Faith, and to bee buried in the Sepulcher of Gods Seruants; who all waite for the hope of Israel, the raising of their bodies in the Resurrection of the Iust.

The

The spirituall sigh upon the  
sixt Thought.

**O** Lord Iesus Christ, who  
art the Resurrection, and  
the Life, in whom whosoever be-  
leeueth, shall liue though hee  
were dead, I beleeue, that who-  
soeuer liueth, and beleeueth in  
thee shalt neuer die: I know that  
I shall rise againe in the Resurre-  
ction of the last day: for I am sure  
that thou my Redeemer liuest:  
And though that after my death,  
wormes destroy this body, yet I  
shall see thee, my Lord, and my  
God in this flesh. Grant therefore,  
O Christ, for thy bitter death &  
Passion sake, that at that day I  
may be one of them to whom  
thou wilt pronounce that ioy-  
full sentence; Come ye blessed of  
my Father, inherit the kingdome  
prepared for you, before the foun-  
dation of the world.

Ioh. 11. 25  
26.  
Verse 24.

Iob 19. 25  
26.

Mat. 25. 4.

## The seventh Thought.

Gal. 3.13.  
Lam. 1.12

**T**Hinke with thy selfe how Christ endured for thee a *curst death*, and the *wrath of God*, which was due vnto thy *sinnes*, and what terrible *paines*, and *cruell torment* the *Apostles* and *Martyrs*, haue voluntarily suffered for the defence of Christs Faith, when they might haue *liued by dissembling or denying him*: how much more willing shouldest thou bee to depart in the *Faith of Christ*, hauing lesse *paines* to torment thee; and more meanes to comfort thee?

## The spirituall Sigh vpon the seventh Thought.

**O** Lord, my *sinnes* haue deserued the *paines of Hell* and *eternall death*: much more these *fatherly corrections*, wherewith

with thou doest afflict mee:  
But, O blessed Lambe of God,  
which takest away the sinnes of  
the world, haue mercy vpon mee,  
and wash away all my filthy sins,  
with thy most precious bloud:  
and receiue my soule into thy  
heauenly Kingdome: for into thy  
hands, O Father, I commend  
my Spirit, and thou hast redee-  
med mee, O Lord, thou God of  
truth.

Ioh. 1. 29.

Apo. 5. 1.

Luk. 23. 4

Psa. 31. 5.

The sicke person ought now to  
send for some godly and re-  
ligious Pastor.

**I**N any wise remember (if  
conueniently it may bee) to  
send for some godly and religi-  
ous Pastor, not onely to pray  
for thee at thy death (for God  
in such a case hath promised  
to heare the Prayers of the righ-  
teous <sup>a</sup> Prophet, and <sup>b</sup> Elders of  
the Church) but also vpon thy  
confes-

a Ge. 20. 7

Ier. 18. 20.

and 3. 1.

Eze. 4. 14.

1. Sa. 9. 7,

& 12. 19.

22.

h Lam. 5.

14, 15, 16.



c Mar. 14  
Act. 19. 4.

d 1. Cor. 5.

4.

c 2. Cor.

10. 1.

f Mat. 16.

19.

Mat 18.  
18.

Ioh. 20. 21

Iob 33. 13

confession, and unsained repentance, to absolve thee of thy sinnes. For as Christ hath giuen him a Calling, to <sup>c</sup> baptize thee vnto repentance, for the remission of thy sinnes: so hath he likewise giuen him a calling, and <sup>d</sup> power and <sup>c</sup> authority, (vpon repentance) to absolve thee from thy sinnes. <sup>f</sup> I will giue thee the Keyes of the Kingdome of Heauen; and whatsoeuer thou shalt binde vpon earth, shall bee bound in Heauen; and whatsoeuer thou shalt loose on earth, shall be loosed in Heauen. And againe, Verily, I say vnto you, whatsoeuer, yee binde on earth, shall bee bound in Heauen; and whatsoeuer ye loose in earth, shall be loosed in heauen. And againe, Receive ye the holy Ghost: whosoever sinnes ye remit, they are remitted vnto them, and whosoever sinnes ye retaine, they are retained. This Doctrine was as ancient in the Church of God, as Iob, for Elihu tels him,  
That

That when GOD strikes a man with malady on his bed, so that his soule draweth neere the graue & his life to the buriers: if there be any messenger with him, or an Interpreter, one of a thousand, to declare vnto man his Righteousnesse, then will hee haue mercie vpon him, &c. And answerable hereunto (saith Saint James) If the sicke haue committed sinnes, (vpon his repentance, and the prayers of the Elders) they shall be forgiven him. These haue power to shut Heauen, and to deliuer the scandalous impenitent sinners) to Satan: For, the weapons of their warfare are not carnall, but mighty, through God, to cast downe, &c and to haue vengeance in readinesse against all disobedience. They haue the Key of loosing, therefore the power of absolving.

The Bishops and Pastors of the Church, doe not forgive Sinne by any absolute power of

Iam. 5. 17, 18.

Apo. 11. 6.

1. Cor. 5. 5

1. Cor. 10.

3, &c.

Marke 16

Ministri

peccata re-

misist non

admonitos,

sed incre-

pas.

1. Cor 5. 4

1. Cor. 4.

1. 2.

Act. 13. 38

To this  
end saith  
Basil. in  
Ascet. c. 13  
Christus om-  
nibus Pa-  
storibus &  
Doſtoribus  
in eo bapti-  
zatis & volens  
aequalem  
tribuit po-  
teſtatem  
cuius ſignu  
eſt quod  
omnes ex  
a quo ligant  
& ſolunt  
ut Petrus.  
Papists  
dare not  
deny this.  
Quilibet ſa-  
cerdos (qua-  
tum eſt ex  
virtute  
clauum)  
habet pote-  
ſtatem in-  
differenter  
in omnes.  
In ſupple-  
ment. Th.  
4.6.

of their owne (for ſo onely  
Chriſt their Maſter orgiueth  
ſinnes but *miniſterially*, as the  
*ſeruants of Chriſt* and *ſtewards*,  
to whoſe fidelitie the Lord  
and Maſter hath committed  
his Keyes; and that is, when  
they doe *declare* and *pronounce*,  
either *publikely*, or *pruately*, by  
the word of God, what *bindeth*,  
what *loofeth*, and the *mercies*  
of God to penitent ſinners; or  
his *Iudgement* to impenitent  
and obſtinate perſons: and ſo  
doe *apply* the *generall promiſes*,  
or *threatnings* to the *penitent*  
or *impenitent*. For Chriſt from  
Heauen doth by them (as by  
his *Miniſters on earth*) declare  
*whom he remitteth and bindeth*,  
and to *whom hee will open the*  
*Gates of Heauen*, and againſt  
*whom he will ſhut them*. And  
therefore it is not ſaid: *whoſe*  
*ſinnes ye ſignifie to be remitted*,  
but *whoſe ſinnes ye remit*. They  
then doe remit ſinne, becauſe  
Chriſt

Christ by their ministry remitteth sinnes, as Christ by his Disciples loosed Lazarus, *Ioh. 11. 44.* And as no water could wash away Naamans Leprosie, but the water of *Jordan*, (though other Rivers were as cleare, because the promise was annexed vnto the water of *Jordan*, and not of other riuers) So, though another man may pronounce the same words, yet haue they not the same efficacie and power to worke on the Conscience, as when they are pronounced from the mouth of *Christs* Ministers, because that the \* promise is annexed to the *Word* of God in their mouthes: for them hath hee <sup>b</sup> chosen, <sup>c</sup> separated, and <sup>d</sup> set apart for his worke, and to them he hath committed the <sup>e</sup> Ministry, and word of reconciliation, by their holy <sup>f</sup> calling, and <sup>g</sup> ordination they haue receiued the <sup>h</sup> holy Ghost; and the ministeriall power

*Ioh. 10.*

\* *Ioh. 20.*

23.

b *Act. 1.*

24.

c *Act. 13. 2*

d *Rom. 1.*

1.

e 2 *Cor. 5.*

18, 19.

f *Act. 13. 2*

1. *Cor. 1. 1.*

Heb 5. 4

g *Tit. 1. 5.*

h *Ioh. 20.*

22, 23.

*Act. 13. 24*



power of binding and loosing,  
They are sent forth of the holy  
Ghost, for this worke whereunto  
he hath called them.

And Christ giues his Mini-  
sters power to forgiue sinnes  
to the penitent, in the same  
words that he teacheth vs in  
the Lords Prayer, to desire God  
to forgiue vs our sinnes; to  
assure all penitent sinners, that  
God by his Ministers absolu-  
tion, doth fully, through the  
merits of Christs blood, for-  
giue them all their sins. So that  
what Christ decreeth in Hea-  
uen, In foro Iudicij the same he  
declareth on earth by his recon-  
ciling Ministers, in foro pœnitē-  
tiæ: so that as God hath recon-  
ciled the world to himselfe by Je-  
sus Christ: so hath he (saith the  
Apostle) giuen vnto vs the Mi-  
nistry of this reconciliation.

He that sendeth them to baptize,  
saying, Go & reach all Nations;  
baptizing them, &c. sent them  
also

\* αὐτῶν  
ἀφῆτε τὰς  
ἁμαρτίας.  
Ioh. 20. 21  
Καὶ ἀφε-  
ῖται τὰς  
ἁμαρτίας  
ὑμῶν.

Luk. 11. 4.

2 Cor. 5.  
18.

also to remit sinnes, saying, *As my Father sent me, so send I you: whosoever sinnes ye remit, they are remitted unto them, &c.*

Ioh. 20. 12.  
13.

As therefore none can baptize, (though he vse the same water, and words) but onely the law-

2. Cor. 2. 7.  
10.

ful Minister, which Christ hath called and authorised to this diuine and ministeriall function: so though others may comfort with good words; yet none can absolve from sinne, but onely those, to whom Christ hath

Heb. 5. 4.

committed the holy Ministerie and word of Reconciliation; and of their Absolution Christ speaketh, *he that heareth you, heareth me.* In a doubtfull tittle thou wilt aske the counsell of thy skilfull Lawyer; in peril of sicknesse, thou wilt know the aduice of thy learned Physitian, & is there no danger in dread of damnation, for a sinner to be his own Iudge?

2. Cor. 5.  
18, 19.

Luk. 10.  
16.

Iudicious Calvin teacheth this point of Doctrine most plainly

Lib 4. Instit  
cap. 4. sect.  
12.

plainely: *Etsi omnes mutuo nos debeamus consolari, &c.* Although (saith he) wee ought to comfort & confirme one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our Consciences of the remission of Sinnes: in so much as they are said to remit sinnes, and to loose soules. Let euery faithfull man therefore remember, that it is his duty (if inwardly hee be vexed and afflicted with the sense of his sinnes) not to neglect that remedy which is offered vnto him by the Lord, to wit, that (for the easing of his Conscience) hee make private confession of his sinnes vnto his Pastor; and that he desire his private endeaour for the application of some comfort vnto his Soule: whose office it is (both publicly and privately) to administer Euangelicall Consolation to Gods people.

Beza,

Beza highly\* commendeth this practise, and Luther saith, That he had rather lose a thousand worlds, then suffer private confession to be thrust out of the Church. Our Church hath ever most soundly maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish Auricular confession, which they thrust upon the Soules of Christians, as an Expiatory Sacrifice, and a meritorious satisfaction for sinne; racking their Conscience to confesse, when they feele no distresse; and to enumerate all their finnes, which is impossible; that by this meanes they might dive into the secrets of all men, which oft-times hath prooved pernicious, not onely to private persons, but also to publike states. But the truth of Gods Word is, that no person, having received Orders in the Church of Rome,

\* In Antith Papatus & Christianis. vo. 1. fol. 66. Luther to 6 fol. 109. & seq. a Witnes our Liturgy. D. Hol. absolved D. Rainolds at his death, who not being able to speake, kissed the hand wherwith hee was absolved.



† Apo 3. 1.

Mat 27.

Luk 5. 21.

† Mat 16.

19.

11 I. Co. 4. 1.

x 2 Cor. 5.

26.

Ministerij

clauis du-

plex est, un-

scientia dis-

cernendi.

1. Cor. 12

10.

1. Ioh. 4. 1.

1er. 25. 15.

Alia est po-

testas ligā-

di &amp; absol-

uendi.

Ioh. 28.

Mat. 27. 4.

Heb. 7. 24.

27, 28.

Rome can truly *absolve* a sin-  
ner: for the Keyes of *absolution*  
are two: the one is the Key  
of *Authoritie* and that onely  
† *Christ* hath: the other is the  
Key of *Ministry*, and this he  
† giues to his *Ministers*, who  
are therefore called, *The Mi-*  
*nisters of Christ*: *The* " *Stem-*  
*ards of Gods Mysteries*: *The*  
\* *Ambassadors of Reconciliati-*  
*on, Bishops, Pastors, Elders, &c.*  
But *Christ* neuer ordained in  
the New Testament, any or-  
der of *sacrificing Priests*, nei-  
ther is the Name of *episcopus*,  
which properly signifieth *Sa-*  
*cerdos*, or *Sacrificing Priest*, gi-  
uen to any Officer of *Christ*,  
in all the New Testament.  
Neither doe we reade in all the  
New Testament, of any, who  
confessed himselfe to a *Priest*,  
but *Indas*. Neither is there any  
reall *Priest* in the New Testa-  
ment, but onely *Christ*. Neither  
is there any part of his *Priest-*  
*hood*,

Heb. 8. 4.  
Heb. 7. 15.

hood, to be now accomplished on *Earth*, but that which he fulfilleth in *Heaven*, by making *intercession* for vs. Seeing therefore *Christ* neuer ordained any Order of *Sacrificing Priests*: and that *Popish Priests* scorne the name of *Ministers of the Gospell*, to whom onely *Christ* committed his *Keyes*: it necessarily followeth, that no *Popish Priest*, can truly either *Excommunicate* or *Absolve* any *Sinner*, or haue any *lawfull* right to meddle with *Christ's Keyes*. But the *Anti-christian* abuse of this diuine Ordinance, should not abolish the *lawfull use* thereof betwixt *Christians* and their *Pastors* in cases, of *distresse*, of *conscience*, for which it was chiefly ordained.

And verily, there is not any meanes more excellent to *humble* a proud heart, nor to raise vp an *humble spirit*, then this spiri-  
tuall

Luk. 10.  
16.

tuall conference betweene the Pastors and the people committed to their charge. If any sinne therefore troubleth thy conscience, confesse it to Gods Minister; aske his *Connsell*, and if thou doest truly repent, receiue his *Absolution*: And then doubt not in *foro Conscientie* but thy sinnes be as verily forgiven on earth, as if thou didst heare Christ himselfe in *foro iudicii*, pronouncing them to be forgiven in Heauen. *Qui vos audit, me audit*; Hee that heareth you, heareth me. Trie this, and tell me whether thou shalt not finde more ease in thy conscience, then can bee expressed in words. Did prophane men consider the *Dignitie* of this Divine Calling, they would the more honour the *Calling*, and reuerence the *Persons*.

The sicke man (hauing thus eased his conscience, and receiued

ued his *Absolution*) many doe well (having a convenient number of faithfull Christians joynd with him) to receiue the *holy Sacrament* of the *Lords Supper*, to encourage him in his *Faith*; to discourage the *Dinell* in his assaults. In this respect the *c* *Councell* of *Nice*, termeth this Sacrament, *Viaticum*, the *sonles provision* for her journey. And albeit the *Lords Supper* bee an Ecclesiasticall action, yet for as much as our *Lord* (at the first institution) celebrated it in a *d* priuate house, and that *e* *S. Paul* termeth the *houses* of Christians, the *Churches* of *Christ*; and that *f* *Christ* himselfe hath promised to bee in the midst of the faithfull, where but two or three are gathered together in his Name: I see no reason, but if Christians desire it (when they are not, through sickenesse, able to come to the *Church*) but that they

*c* *Concil.*  
*Nic. Can. 12*

*d* *Mat. 26.*  
*18.*  
*Lu. 22. 12.*  
*e* *Rom. 6.*  
*5.*  
*Phil. v. 2.*  
*f* *Mat. 18.*  
*20.*



a *tempest* a-  
gainst Har-  
ding. Art. 1.  
of priuate  
Masse fol. 4  
b *In missis*  
*privatis*  
*suffi. it si*  
*unus sit*  
*presens, sci-*  
*licet Mini-*  
*ster, qui po-*  
*puli totius*  
*personam*  
*gerit.* A qu  
part. 3.  
quest. 38.  
Art. 3.

they should receiue, and Pa-  
stors ought to administer vn-  
to them the Sacraments at  
home. He sheweth more sim-  
plicitie then knowledge, who  
thinkes that this fauours of a  
*private Masse*: For a Masse is  
called *private*, not because it is  
laide in a priuate house, but be-  
cause (as Bishop *a Jewel* tea-  
cheth out of *b Aquinas*) the  
Priest receiueth the Sacrament  
himselfe alone, without distri-  
bution made vnto others, and  
then it is priuate, although the  
whole Parish bee present and  
looke vpon him. There is  
as much difference betweene  
such a Communion, and the  
*Antichristian Idoll* of a priuate  
*Masse*, as there is betwixt  
Heauen and Hell. For at a  
Communion in a priuate Fa-  
mily vpon such an extraordi-  
nary occasion, *Christ his Insti-*  
*tution* is obserued: Many faith-  
full Brethren meete together,  
and

and carry one for another. Christ his death is remembered and shewed, and the Minister, together with the faithfull, and the sicke party doe communicate.

M. Calvin saith, That hee doth very willingly admit Administring of the Communion to them that are sicke, when the case and opportunity so requireth. And in <sup>a</sup> another place he saith, That he hath many waighy reasons to compel him not to deny the Lords Supper unto the sicke. Yet I would wish all Christians to use to receiue often (in their health) especially once euery Moneth with the whole Church; for then they shall not need so much to assemble their friends vpon such an occasion, nor so much to bee troubled themselves for want of the Sacrament. For as Master Perkins saith very well. The fruit and efficacie of the Sacrament is not to bee restrained to

Decetne  
administra-  
tione ita  
sentio, libe-  
ter admit-  
tendum esse  
hunc more.  
ut apud  
agrotos ce-  
lebre tur  
communio,  
cum ita res  
& opportu-  
nitas feret.  
Epi. 51.  
<sup>a</sup> Cur canā  
agrotis ne-  
gandum  
esse non ar-  
bitror, mul-  
te & graues  
cause me  
impellunt,  
Epi. 35. 8.  
Perkin his  
right way  
to dying  
well.

the time of receiuing, but it extends it selfe to the whole time of mans life afterwards: the efficacy whereof, did men thoroughly vnderstand, they should not need to bee often exhorted to receiue it.

*Admonitio  
ad pastores*

*Pastores omnes hic exoratos  
vellem, vt in huius controuersia  
statum penitus introspiciant: nec  
fideles ex hac vita migrantes, &  
panem vita petentes, viatico suo  
frandari sinant, ne lugubris ista  
in iis adimpleatur lamentatio:*

*Lam. 4. 4.*

*Paruuli panem petunt, & non  
sit qui frangat eis.*

*2 King. 21.  
20.*

As therefore when a wicked  
Liner dyeth, hee may say to  
Death, as *Ahab* said to *Eliab*,  
*Hast thou found mee, O mine  
emie?* So on the other side,

*2 Sam. 18.  
27.*

*Vt moriari  
pius, viuere  
disce pi.*

when it is told a penitent sinner, that death knockes at the doore, and beginnes to looke him in the face; hee may say of death, as *Dauid* said of *Achimaz*, *Let him come and welcome,*

come : for hee is a good man, and cometh with good tidings : hee is the messenger of Christ, and bringeth vnto mee the ioyfull newes of eternall Life. And as the Red Sea was a gulph to drowne the Egyptians to destruction; but a passage to the Israelites, to conueigh them to Canaans possession: so death to the wicked, is a sinke to hell and condemnation; but to the godly, the Gate to euerlasting life and saluation. And one day of a \* blessed death, will make an amends for all the sorrowes of a bitter life.

When therefore thou perceiuest thy Soule departing from thy body, pray with thy tongue, if thou canst, else pray in thy heart and minde, these words, fixing the eyes of thy soule vpon Iesus Christ thy Sauiour.

\* Summi  
hominis be-  
ni bonus  
ex hac vita  
exitus.



*And when they are ready to depart*  
 A Prayer at the yielding up of  
 the soule to God by the Holy Spirit

Ioh. 1.29.

**O** Lamb of God which by  
 thy Blood hast redeemed  
 us, way the sinnes of the World  
 have mercy vpon mee a sinner.

Acts 7.59

Lord Iesus receiue my Spirit.  
 Amen.

*When the sicke party is departing*  
 let the faithfull that are pre-  
 sent, kneele downe and com-  
 mend his soule to God, in these  
 or the like words.

Psal. 46.1.

Psal. 4.6.

**O** Gracious G O D, and  
 mercifull Father, who  
 art our refuge and strength, and  
 a very present helpe in trouble;  
 lift vp the light of thy favour-  
 able countenance at this in-  
 stant vpon thy Seruant, that  
 now commeth to appeare in  
 thy presence: wash away, good  
 Lord, all his sinnes, by the merits  
 of

of Christ Iesus bloud, that they  
may neuer bee laid to his  
charge. Increase his Faith,  
preserve and keepe safe his  
Soule from the danger of the  
Devill, and his wicked Angels,  
Comfort him with thy holy  
Spirit, cause him now to feele  
that thou art his *loving Father*,  
and that hee is thy Childe by  
*Adoption* and *Grace*. Save, O  
Christ the price of thine owne  
bloud, and suffer him not to be  
lost, whom thou hast bought  
so dearly. Receiue his soule, as  
thou didst the penitent Thiefe  
into thy heavenly *Paradise*. Let  
thy blessed *Angels* conduct  
him thither, as they carried the  
soule of *Lazarus*; and grant  
vnto him a ioyfull resurrecti-  
on at the last day. O Father,  
heare vs for him, and heare  
thine owne *Sonne*, our onely  
*Mediator*, that sits at thy right  
hand, for him and vs all: euen  
for the merits of that bitter  
death

1 Ioh. 1.7.

Rom. 8.

34.

death and passion which hee hath suffered for vs. In confidence whereof, we now recommend his soule into thy fatherly hands: in that blessed Prayer, which our Sauour hath taught vs in all times of our troubles to say vnto thee:

*Our Father, &c.*

*Thus farre of the Practise of Piety in dying in the Lord.*

*Now followeth the Practise of Piety, in dying for the Lord.*

**T**He Practise of Piety in dying for the Lord, is termed *Martyrdome.*

*Martyrdome is the testimony which a Christian beareth to the Doctrine of the Gospell, by enduring any kinde of death to inuite many, and to confirme all,*

*1 Cor. 12.*

*13.*

*Sanguis*

*Martyrii*

*semen Ec-*

*clesia.*

to embrace the truth thereof. To this kinde of death, Christ hath promised a Crowne: Bee thou faithfull unto the death, and I will giue thee the Crowne of life. Which promise the Church so firmly beleeueth, that they termed *Martyrdome* it selfe a Crowne: And God, to animate Christians to this excellent prize, would, by a prediction, that *Stephen*, the first Christian *Martyr*, should haue his name of a Crowne.

Of *Martyrdome* there are three kinds:

1. *Sola voluntate*, in will onely: as *Iohn* the *Euangelist*, who (being boyled in a Cauldron of Oyle) came out rather anointed then sod, and dyed of old age at *Ephesus*.

2. *Solo opere*, in deed onely: as the *Innocents* of *Bethlehem*.

3. *Voluntate & opere*, both in will and deed: as in the *Primitiue Church*, *Stephen*

*Martyres*  
*acceperunt*  
*non dederunt*  
*coronas,*  
*Leo Mar-*  
*tyris coro-*  
*natus. Ful.*  
*visually*  
*discorsed*  
*τὸν σπαραγμὸν*  
*τῆς ζωῆς.*  
*Apoc. 2. 10.*  
*Bern. Ser. in*  
*fest. Innoc.*

*Frid. Naucl.*  
*in vit. Iohā*  
*Flores Hist.*  
*-ad An 59.*

*Mat. 2.*

*Ag. 7.*



Acts and  
Monu-  
ments.

1 Pet. 2. 19

*Causa non  
passio, facit  
Martyrem.*

Aug. Ep.  
61.

*Non mor-  
tes, sed mo-  
res.*

D. Boyes  
Tho. Aqu.

1. 2. quæst  
19. art. 6.

Ioh. 16. 2.

Act. 9. 1.

Phil. 3. 6.

*Polycarpus, Ignatius, Lauren-  
tius, Romanus, Antiochianus,  
and thousands. And in our  
dayes, Cranmer, Latimer, Hoo-  
per, Riddley, Farrar, Bradford,  
Phelpot, Sanders, Gloner, Tay-  
lor, and others innumerable :  
whose fiery zeale to GODS  
truth, brought them to the  
flames of Martyrdome, to seale  
Christs Faith. It is not the cru-  
elty of the death, but the in-  
nocency and holinesse of the  
cause, that maketh a Martyr.  
Neither is an erroneous consci-  
ence a sufficient warrant to  
suffer Martyrdome, because  
Science in Gods Word must di-  
rect Conscience in mans heart.  
For they who killed the Apo-  
stles, in their erroneous con-  
sciences, thought they did God  
good service : and Paul of zeale  
breathed out slaughters against  
the Lords Saints. Now whe-  
ther the cause of our Seminarie  
Priests and Iesuites be so holy,*

*true*

true, and innocent, as that it may warrant their Consciences to suffer death, and to hazard their eternall salvation thereon, let Pauls Epistle written to the ancient Christian Romans, (but against our new Antichristian Romans) be iudge: And it will plainly appeare, that the Doctrine which S. Paul taught to the ancient Church of Rome, is *ex diametro*, opposite in 26. fundamentall points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For S. Paul taught the Primitive Church of Rome.

*Epistola ad Romanos,*  
is now  
*Epistola in Romanos.*

1. That our Election is of Gods free grace, and not *ex operibus praeiis*, Rom. 9. 12. Rom 11. 5, 6.

2. That we are iustified before God by faith onely, without good workes, Rom. 3. 20. 28, Rom. 4. 2, &c. Rom. 1. 17.

3. That the good workes of

the regenerate, are not of their own condignity meritorious, nor such as can deserue Heauen, Rom. 8. 18. Rom. 11. 6. Rom. 6. 23.

4. That *those Bookes onely* are Gods Oracles and Canonickall Scripture, which were committed to the custody and credit of the *Iewes*, Rom. 3. 2. Rom. 1. 2. Rom. 16. 16. such were neuer the *Apocripha*.

5. That the *Holy Scriptures* haue Gods authority <sup>d</sup> Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 21. Therefore about the authority of the *Church*.

6. That all, as well *Laitie* as *Clergy*, that will be saued, must familiarly *reade* or *know* the *holy Scriptures*, Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.

7. That all *Images* made of the true *God*, are very *Idols*, Rom. 1. 23. and Rom. 2. 22. conferred.

<sup>d</sup>Note that the Scripture saith, and God saith, the Scripture cōcludeth, is all one with Paul. <sup>and Iudas.</sup> Having reference to what he spake before, Rom. 1. 23. of Images.

8. That

8. That to bow the knee religiously to an Image, or to worship any creature, is meere Idolatry, Rom. 11. 4. and a lying service, Rom. 1. 25.

9. That wee must not pray vnto any, but to God onely, in whom we belecue, Rom. 10. 13, 14. Rom. 8. 15. 27. therefore not to Saints and Angels.

10. That Christ is our onely Intercessor in Heauen, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the onely Sacrifice of Christians, is nothing but the spirituall sacrificing of their soules and bodies to serue God in Holinesse and Righteousnesse, Rom. 12. 1. Rom. 15. 16. therefore no eall sacrificing of Christ in the Masse.

12. That the religious worship, called *dulia*, as well at *latria*, belongeth to God alone, Rom. 1. 9. Rom. 12. 11. Rom. 6. 18. conferred.

13. That all Christians are  
to



to pray vnto God in their *owne* native language, Rom. 14. 11.

14. That wee haue not of our selues, in the state of *corruption free wil vnto good*, Rom. 7. 18, &c. Rom 9. 16.

15. That Concupiscence in the *Regenerate*, is sinne, Rom. 7. 7, 8, 10.

16. That the Sacraments do not conferre grace, *ex opere operato*, but *signe and seale* that it is conferred already vnto vs, Rom 4. 11, 12. Rom. 2. 28, 29.

17. That euery true beleeuing Christian may in this life be *assured of his Salvation*, Rom 8, 9, 16. 15, &c.

18. That no man in this life, since *Adams fall*, can perfectly fulfill the Commandements of God, Rom. 7. 10, &c. Rom. 3. 19 &c. Rom. 11. 32.

19. That to place Religion in the difference of *Meates* and *Dayes*, is superstition, Rom. 14. 35. 6. 17. 23.

20. That

20. That the *imputed righteousness* of Christ, is that onely that makes vs iust before God, Rom. 4. 9. 17. 23.

21. That Christs *flesh* was made of the *Seed of David*, by *Incarnation* : not of a *Wafer Cake*, by *Transubstantiation*, Rom. 1. 3.

22. That all *true Christians* are *Saints*, and not those whom the Pope onely doth *canonize*, Rom. 17. Rom 8. 27. Rom. 15. 31. Rom. 16. 2 and 15. Rom. 15. 25.

23. That *Ise*, Christ, the *God of Peace*, and not *Ipsa*, the *Woman*, should bruiſe the *Serpents head*, Rom. 16. 20.

24. That euery soule must of *conscience be subiect*, and pay *tribute* to the *Higher Powers*, that is, the *Magistrates* which beare the *sword*, Rom. 13. 1, 2, &c. and therefore the *Pope* and all *Prelates* must bee subiect to their *Emperours, Kings, and Magi-*

It seemes  
by Rom.

15.19.20. &

the whole

last Chap-

ter, that the

Christians

who were

in Rome

before

Paul came

thither,

were con-

verted by

those Prea-

chers who

he had sent

thither be-

fore him;

for he calls

them his

helpers. v. 3.

9. Kinsmen.

v. 7. 13 fel-

low priso-

ners, v. 7. the

first fruits

of Achaia,

where he

had prea-

ched, ver. 7. all familiar to him & to Tertius, who writ

the Epistle, v. 22. And therefore they came soioyfully

to meet Paul at App forum, hearing that he was com-

ming towards Rome, A. 28. 15.

*Magistrates, vnlesse they will  
bring damnation vpon their  
Soules, as Traytors, that resist  
God and his Ordinance, Rom.  
13. 2.*

25. That Paul, (not Peter)  
was ordained by the grace of  
God, to be the chiefe Apostle of  
the Gentiles, and consequently  
of Rome, the chiefe Citie of the  
Gentiles, Rom. 15. 15. 16. 19, 20  
&c. Rom. 11. 14. Rom, 16. 4.

26. That the Church of Rome  
may erre, and fall away from  
the true Faith, as well as the  
Church of Ierusalem, or any o-  
ther particular Church, Rom. 11  
20, 21, 22.

And seeing the new upstart  
Church of Rome teacheth in all  
these, and in innumerable  
other points cleane contrary  
to that which the Apostles

taught

taught the *Primitiue Romans*, let *God* and this *Epistle* iudge betwixt them and vs ; whether of vs both stands in the true *ancient Catholike Faith*, which the *Apostle* taught the old *Romans*? And whether wee haue not done well to *depart* from them, so farre as they haue departed from the *Apostles Doctrine*? And whether it bee not better to returne to *Saint Pauls* truth, then still to continue in *Romes* errour? And if this bee true ; then let *Iesuites* and *Seminary Priests* take heede and feare, least, it bee not *faith*, but *faction*, not *truth*, but *treason*; not *religion*, but *rebellion*, beginning at *Tyber*, and ending at *Tyburne*; which is the cause of their deaths : And being sent from a troublesome *Apostaticall Sea*, rather then from a peaceable *Apostolicall State*, because they cannot bee suffered to perswade *Subiects* to breake



Ps. 149. 9.  
*De Alexā-*  
*dri causa*  
*ys qui illam*  
*scire cepit.*  
*patefiat:*  
*iustus est*  
*Eph. si ab*  
*Æmileo*  
*Frontino*  
*Preconsule*  
*non propter*  
*professionis*  
*nomen (sed*  
*propter per-*  
*petrata la-*  
*trocinia:*  
*cum iam*  
*esset prau-*  
*icator (&*  
*proditor)*  
*Euseb. hist.*  
*E. clef. lib.*  
*5. cap. 18.*

breake their *Oathes*, and to withdraw their *Allegiance* from their *Souereigne*, to raise rebellion, to mooue inuasion, to stabbe and poyson *Queenes*, to kill and murther *Kings*, to blow vp whole States with *Gun-powder*; they desperately cast away their owne *bodies* to bee hanged and quartered, and (their *soules* saued, if they belong to God) I wish such *honour* to all his *Saints* that tends them. And I haue *inst* cause to feare that the myracles of *Lip-sus* two Ladies, *Blunt-stones* Boy, *Garnets* Straw, and the *Maides* fiery Apron, will not suffice to cleare, that these men are not *Murderers* of themselves, rather then *Martyrs* of *Christ*.

And with what conscience can any Papist count *Garnet* a *Martyr*, when his owne Conscience forced him to confesse, that it was for *Treason*, and not

not for *Religion* that hee dyed? But if the Priests of such a *Gun-powder* Gospell be *Martyrs*, I maruell who are *Murderers*? If they be *Saints*, who are *Scythians*? And who are *Canibals*, if they be *Catholiques*?

But leauing these, if they will be filthy, to their filthinesse still; let vs (to whose fidelity the Lord hath committed his *true Faith*, as a precious *depositum*) pray vnto God, that we may leade a holy life, answerable to our holy *Faith*, in *Pietie* to *Christ*, and obedience to our *King*: that if our Sauour shall euer count vs worthy that honour to suffer *Martyrdom* for his *Gospels* sake: bee it by open *burning* at the Stake, as in *Q. Maries daies*; or by secret *murdering*, as in the *Inquisition house*; or by outragious *massacring*, as in the *Parisian Mattens*, in being blowne vp with *Gun-powder*, as was intended

2 Tim. 6.

20.

Pro. 24. 21

1 Pet. 2. 17

Act. 5. 41.

Luk. 11. 28.

Apoc. 14.

13.

Mat. 25. 31.

Apoc. 22.

20.

intended in the Parliament-House : we may haue grace to pray for the assistance of his holy Spirit, so to strengthen our *frailtie*, and to defend his *cause*, as that wee may seale with our deaths the *Euangelicall* truth which we haue professed in our *liues* : That in the daies of our liues we may bee blessed by his Word, in the day of death, be blessed in the Lord: and in the day of *Iudgement*, be the *blessed* of his *Father*, *Euen* so grant Lord Iesus, Amen.

*A diuine Colloquy betweene the Soule and her Saniour, concerning the effectuall merits of his dolorous Passions.*

Soule.

**L**ord, wherefore diddest thou wash thy Disciples feet?  
Christ. To teach thee how thou

thou shouldest prepare thy selfe  
to come to my Supper.

S. *Lord, why wouldest thou  
wash them thy selfe?*

Ioh. 13. 14.

C. To teach thee humility,  
if thou wilt be my Disciple.

S. *Lord, wherefore diddest  
thou before thy death institute  
thy last Supper?*

Luk. 12. 19

C. That thou mightest the  
better remember my death, and  
bee assured that all the merits  
thereof are thine.

S. *Lord, wherefore wouldest  
thou goe to such a place, where  
Iudas knew to finde thee?*

Ioh. 18. 2.

C. That thou mightest  
know that I went as willingly  
to suffer for thy sinne, as euer  
thou wentest to any place to  
commit a sinne.

Ioh. 18. 1.

S. *Lord, wherefore wouldest  
thou begin thy Passion in a Gar-  
den?*

Gen. 3. 3

C. Because that in a Garden  
thy sinne tooke first begin-  
ning.

S. *Lord,*



Mat. 26.  
40.

S. Lord, wherefore did thy three select Disciples fall so fast asleepe, when thou beganst to fall into thy agony?

Isay 63. 5.

C. To shew that I alone wrought the worke of thy Redemption.

Mat. 26. 4

S. Lord, why were there so many plots and snares laid for thee?

Psal 92. 3.

C. That I might make thee to escape all the snares of thy ghostly hunter.

Mat. 26.  
40.

S. Lord, why wouldst thou suffer Iudas (betraying thee) to kisse thee?

Gen. 3. 4. 6

C. That by enduring the words of dissembling Lips, I might there beginne to exiate sin, where Sathan first brought it into the world.

Mat. 27. 3

S. Lord, why wouldst thou be sold for 30 peeces of siluer?

Mat. 26.  
29.  
Heb. 5. 7.

C. That I might free thee from perpetuall bondage.

S. Lord, why didst thou pray with such strong crying and teares?

C. That

C. That I might quench the fury of Gods Justice, which was so fiercely kindled against thee.

S. Lord, why wast thou so afraid, and cast into such an Agony?

Luk. 22.  
44.

C. That suffering the wrath due to thy sinnes, thou mightest bee more secure in thy death, and finde more comfort in thy crosses.

S. Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee?

Mat. 26.  
39. 42. 44.

C. That thou mightest perceiue the horreur of that curse and wrath, which being due to thy sinnes, I was then to drinke and endure for thee.

Gal. 3. 13.

S. Lord, wherefore didst thou after thy will, submit thy will to the will of thy Father?

C. To teach thee what thou shouldest doe in all thy afflictions: and how willingly thou shouldest yeeld to beare with

with patience that Crosse,  
which thou seest to come from  
the iust hand of thy heauenly  
Father.

Luk. 22. 44.

*S. Lord, wherefore diddest thou  
sweat such drops of water and  
bloud?*

C. That I might cleanse  
thee from thy staines and blou-  
dy spots.

Luk. 22. 54

*S. Lord, why wouldest thou be  
taken, when thou mightest haue  
escaped thine enemies?*

Mat. 5. 25.

C. That thy spirituall ene-  
mies should not take thee, and  
cast thee into the prison of ut-  
ter darkenesse.

Mat. 21. 13.

*S. Lord, wherefore wouldest  
thou be forsaken of all thy Disci-  
ples?*

Mat. 26. 56

C. That I might reconcile  
thee vnto God, of whom thou  
wast forsaken for thy sinnes.

Ioh. 18. 8.

*S. Lord, wherefore wouldest  
thou stand to bee apprehended a-  
lone?*

C. To shew thee, that my  
loue

loue of thy Saluation was more then the loue of all my Disciples.

S. *Lord, wherefore was the young man caught by the Souldiers and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?*

Mathe 14.  
51, 52.

C. To shew their outrage in apprehending me, and my power in preserving out of their outragious hands *all my Disciples*, who otherwise had beene worse handled by them, then was that *young man*.

S. *Lord, wherefore wouldest thou be bound?*

Mat. 27. 2.

C. That I might loose the cords of thine iniquities.

S. *Lord, why wast thou denied of Peter?*

Luk. 2. 57.

C. That I might confesse thee before my Father, and thou mightest learne, that there is no trust in *man*, and that *saluation* proceeds of my meere mercy.

S. *Lord,*



Luk. 22.  
60.

S. Lord, wherefore wouldest thou bring Peter to repentance by the crowing of a Cocke?

C. That none should despise the meanes which GOD hath appointed for their conuersion, though they seeme neuer so meane.

Luk. 22.  
61.

S. Lord, wherefore diddest thou at the Cocke crowing, turne and looke vpon Peter?

C. Because thou mightest know, that without the helpe of my grace, no meanes can turne a sinner vnto God, when he is once falne from him.

Ioh. 19. 5.

S. Lord, wherefore wast thou couered with a purple robe?

Isa. 1. 3.

C. That thou mightest perceiue that it was I that did away thy Scarlet finnes.

Mark. 27.  
29.

S. Lord, wherefore wouldest thou be crowned with thornes?

C. That by wearing Thornes, the first fruits, of the curse, it might appeare, that it is I which takes away the finnes

sin and curse of the world, and crowne thee with the Crowne of life and glory.

S. Lord, why was a Reed put into thine hand?

C. That it might appeare that I came not to breake the bruised Reed.

S. Lord, wherefore wast thou mocked of the Iewes?

C. That thou mightest insult ouer Diuels who otherwise would haue mocked thee, as the Philistims did Sampson.

S. Lord, wherefore wouldest thou haue thy blessed face defiled with spittle?

C. That I might cleanse thy face from the shame of sinne.

S. Wherefore Lord, were thine eyes hood-winked with a vail?

C. That thy spirituall blindness being remooued, thou mightest behold the face of my Father in Heauen.

S. Lord, wherefore did they

M m

buffer

2 Pet. 3.  
Apoc. 2. 10

Mat. 27. 29.

Mat. 12. 20.

Mat. 27. 29.

Iud. 16. 25

Mat. 26. 27.

Mat. 14. 65.

Mar. 27. 20.

Mat. 27.15

*buffer thee with fists, and beate thee with stanes?*

C. That thou mightest bee freed from the stroakes and tearings of infernall fiends.

Mat. 27.39

*S. Lord, wherefore wouldest thou be reviled?*

C. That God might speake peace vnto thee by his Word and Spirit.

Ioh. 19.3.

Isa. 53.2.

*S. Lord, wherefore was thy face disfigured with blowes and blond?*

C. That thy face might shine glorious, as the Angels in Heauen.

Mat. 13.13.

Mat. 22.30

*S. Lord, wherefore wouldest thou be so cruelly scourged?*

Ioh. 19.1.

C. That thou mightest bee freed from the sting of conscience, and whips of euermlasting torments.

Mar. 14.53

*S. Lord, wherefore wouldest thou bee arraigned at Pilates Barre?*

C. That thou mightest at the last day bee acquitted before

fore my Iudgement Seat.

S. Lord, wherefore wouldst thou be falsely accused?

Luk. 23.2.

C. That thou shouldest not be iustly condemned.

S. Lord, wherefore wast thou turned over to bee condemned by a strange Iudge?

Mat. 27.2.

C. That thou being redeemed from the captivity of a hellish Tyrant mightest be restored to God whose own thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above?

Ioh. 19.11.

C. That Antichrist, vnder Pretence of being my Vicar, should not exalt himselfe above all Principalities and Powers.

Rom. 13.1

1 Pet. 2.13.

14.

S. Lord, why wouldst thou suffer thy Passion vnder Pontius Pilate, being a Roman President to Cæsar of Rome?

Luk. 23.1.

Ioh. 19.1.

&c.

S. To shew that the Cæsarian, and Pontifician pollicie of Rome, should chiefly per-

Note well

Apoc. 11.8

Apoc. 17.

5, 6, 24.



Ioh. 19. 16

secure my Church, and crucifie  
me in my members.

S. But why Lord, wouldest  
thou be condemned?

Luk. 23.

24.

Rom. 8. 3

C. That the Law being con-  
demned in mee, thou mightest  
not be condemned by it.

Mat. 27.

24.

Ioh. 19. 6.

S. But why wast thou condem-  
ned; seeing nothing could bee pro-  
ued against thee?

C. That thou mightest  
know, that it was not for my  
fault but for thine, that I suffe-  
red.

Mat. 27.

34.

Heb. 13.

13.

S. Lord, wherefore wast thou  
led to suffer out of the City?

C. That I might bring thee  
to rest in the heavenly City.

Luk. 23.

25.

Mat. 27.

32.

S. Lord, why did the Jewes  
compell Simon of Cyrene, com-  
ming out of the field, to carry thy  
Crosse?

C. To shew the weaknesse  
whereunto the burthen of thy  
sinnes brought me: and what  
must bee every Christians case,  
which goeth out of the field  
of

of this world, toward the hea-  
uently Ierusalem.

S. *Lord, Why wast thou vn-  
stripped of thy Garments?*

Ioh. 19. 23

C. That thou mightest see  
how I forlooke all to redeeme  
thee.

S. *Lord, wherefore wouldst  
thou be lift vp vpon a Crosse?*

Luke 23.

C. That I might lift thee vp  
with me to Heauen.

S. *Lord, wherefore didst thou  
hang vpon a cursed Tree?*

Luk. 23.

33.

C. That I might satisfie for  
the sinne committed in eating  
the forbidden fruit of a Tree.

Gen. 2. 17

S. *Lord, wherefore wouldst  
thou hang betweene two theenes?*

Luk. 23.

33.

C. That thou, my deare soule,  
mightest haue place in the midst  
of heavenly Angels.

S. *Lord, wherefore were thy  
hands and feete nayled to the  
Crosse?*

Psal 22. 16

Ioh. 20. 25

C. To inlarge thy hands  
to doe the workes of righte-  
ousnesse: and to set thy feete

Mat. 27. 33

at liberty, to walke in the waies of peace.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens sculs?

C. To assure thee, that my death is life vnto the dead.

Ioh. 19. 24.

S. Lord, why did not the Souldiers divide thy seamelesse coat?

C. To shew that my Church is one, without rent or scisme.

Mat. 27. 34

S. Lord, wherefore didst thou taste vinegar and gall?

C. That thou mightest eate the bread of Angels, and drinke the water of Life.

Ioh. 19. 30.

Rom. 10. 4

S. Lord, why saydst thou vpon the Crosse. It is finished?

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected.

2 Cor. 3. 13

Ioh. 19. 34.

S. Lord, why didst thou cry out vpon the Crosse, My God, my God, why hast thou forsaken me?

C. Left thou being forsaken  
of

of God, shouldest have beene driven to cry in the paines of Hell: Woe, and alas, for evermore.

*S. Lord, wherefore was there such a generall darknes when thou didst suffer and cry out on the Crosse?*

Mat. 27.  
45.

C. That thou mightest see an Image of those hellish paines which I suffered, to deliuer thee from the endlesse paines of hell, and euerlasting chaines of darknesse.

2 Pet. 2.4.  
Iude ver. 6.

*S. Lord, why wouldest thou haue thine armes nayled abroad?*

Ioh. 19. 23.

C. That I might imbrace thee more louingly, my sweete soule.

*S. Lord, how did the Thiefe that neuer wrought good before, obtaine Paradise, vpon so short repentance?*

Luk. 23. 43.

C. That thou maist see the power of my death, to forgiue them that repent, that no sinner needs despaire.

M m 4

*S. Lord,*



Luk. 23. 39

S. Lord, why did not the other Thiefe which hanged as neere thee, obtaine the like mercy?

Rom. 9. 18  
22.

C. Because I leaue whom I will, to harden themselves in their lewdnesse to destruction; that all should feare, and none presume.

Mat. 26.  
50.

S. Lord, wherefore didst thou cry with such a loud and strong voice in yeelding up the ghost?

Ioh. 10. 18

C. That it might appeare that no man tooke my life from mee, but that I laid it downe of my selfe.

Luk. 13.  
46.

S. Lord, wherefore didst thou commend thy soule into thy Fathers hands?

Ioh. 13. 1.

C. To teach thee what thou shouldest doe, being to depart this life.

Mat. 27.  
51.

S. Lord, wherefore did the vaile of the Temple rend in twaine at thy death?

Ephes. 2.  
14.

Heb. 10.

19. 20.

C. To shew that the *Leuiticall Law* should bee no longer a partition wall betweene

*Jewes*

*Jewes and Gentiles: and that the way to Heaven is now open to all beleeuers.*

*S. Lord, wherefore did the earth quake, and the stones cleane at thy death?*

*C. For horror to beare her Lord dying: and to vpbraide the cruell hardnesse of sinners hearts.*

*S. Lord, wherefore did not the Souldiers breake thy legs, as they did the Theeues who hanged at thy right and left hand?*

*C. That thou mightest know, that they had not power, to doe any more vnto mee, then the Scripture had foretold, that they should doe, and I should suffer to saue thee.*

*S. Lord, wherefore was thy side opened with a Speare?*

*C. That thou mightest haue a way to come neerer my heart.*

*S. Lord, wherefore ran there out of thy precious side bloud and water?*

Mat. 27.

31.

Exod. 12.

4600

Psal. 22.

16.1.

Zach. 12.

10.

Ioh. 20. 34

Ioh. 19. 34

There is a  
boyle mans  
heart a  
skin called  
*Pericardi-*  
*on*, contain-  
ing wa-  
ter which  
cooles and  
moystens  
the heart,  
least it  
should bee  
scorched  
with conti-  
nuall mo-  
tion. This  
skin once  
pierced,  
man can-  
not live.

*Columb.*

*Anatom.*

*lib. 7. Horst.*

*de nat. hu-*

*man. lib. 1.*

*enar. 87. 5.*

\* 1 Ioh. 5. 6

Mat. 27. 52.

C. To assure thee, that I was  
slaine indeed, seeing my heart-  
bloud gushed out, and the water  
which compassed my heart,  
flowed forth after it : which  
once spilt, man must needs die.

S. Lord, wherefore ranne the  
bloud first by \* it selfe, and the  
water afterwards by it selfe, out  
of thy blessed wound ?

C. To assure thee of two  
things : 1. That by my bloud-  
shedding, Iustification and San-  
ctification were effected to  
saue thee : 2. That my Spirit  
by the conscionable vse of the  
Water in Baptisme, and Bloud  
in the Eucharist, will effect in  
thee righteousnesse and holines,  
by which thou shalt glorifie  
me.

S. Lord, wherefore did the  
graves open at thy death ?

C. To signifie that Death,  
by my death, had now receiued  
his Deaths wound, and was o-  
uercome.

S. Lord,

*S. Lord, wherefore wouldst thou be buried?*

Mat. 27. 60

*C. That thy finnes might neuer rise vp to iudgement against thee.*

*S. Lord, wherefore wouldst thou be buried by two such honorable Senators, as Nicodemus and Ioseph of Arimathea?*

Mat. 27. 60

*C. That the truth of my death (the cause of thy life) might more evidently appeare vnto all.*

Ioh. 19. 39.

40.

*S. Lord, wherefore wast thou buried in a new Sepulchre, wherein was neuer man laid before?*

Ioh. 19. 4.

Mat. 27. 60

*C. That it might appeare, that I; and not another arose; and that by mine owne power, not by anothers vertue; like him who reuiued at the touching of Elisbaes bones.*

2 King 13. 7

Mat. 28. 6.

*S. Lord, wherefore didst thou raise vp thy body againe?*

*C. That thou maist be assured that thy finnes are discharged, and that thou art iustified*

Rom. 4. 31

*S. Lord,*



Mat. 27.  
52. 53.

*S. Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection?*

Act. 17. 31

*C. To giue an assurance, that all the Saints shall arise, by the vertue of my Resurrection at the last day.*

Psal. 116.  
11.

*S. Lord, what shall I render unto thee for all these benefites?*

Gal. 6. 17.

*C. Loue thy Creator, and become a new creature.*

---

*The Soules Soliloquy, rauished  
in contemplation of the Pas-  
sion of our Lord.*

**W**Hat hast thou done, O my sweet Sauour, and aye blessed Redeemer, that thou wast thus betrayed of *Is- das*, sold of the *Jewes*, apprehended as a Malefactor, and led bound as a Lambe to the slaughter? What euill hadst thou committed, that thou shouldest bee thus openly ar-  
raigned,

*raigned, accused falsely, and vniustly condemned before Annas and Caiphas, the Jewish Priests, at the Iudgement Seate of Pilate the Romane President? What was thine offence? Or to whom didst thou euer wrong? that thou shouldest bee thus pittifully scourged with whips, crowned with thornes, scoffed with flowtes, reuiled with words, buffeted with fists, and beaten with stauces? O Lord, what diddest thou deserue, to haue thy blessed face spit vpon, and covered as it were with shame? To haue thy garments parted, thy hands and feet nayled to the Crosse? To be lifted vp vpon the cursed Tree, to bee crucified amongst Theeues, and made to taste gall and viniger? And in thy deadly extremitie, to endure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst beene forsaken of God thy Father? Yea,*  
to

1 Pet. 2. 22.

Ioh. 1. 46.

Mat. 27. 19

to haue thy innocent heart  
*pierced* with a cruell speare, and  
 thy precious blood to bee *spile*  
 out before thy blessed *Mothers*  
 eyes? Sweete Saviour, how  
 much wast thou tormented to  
 endure all this, seeing I am so  
 much amazed but to thinke  
 vpon it ! I enquire for thine  
 offence, but I can finde none in  
 thee; no, not so much as *guile*  
*to haue been found in thy mouth.*  
 Thine *enemies* are challenged,  
 and none of them dare *rebuke*  
*thee of Sinne* : Thine *Accusers*  
 (that are suborned) agree not  
 in their witnessse : the *Iudge* that  
 condemnes thee, openly clea-  
 reth thine *Innocency* : his *Wife*  
 sends him word, that shee was  
 warned in a dreame, that thou  
 wast a iust man; and therefore  
 should take heed of doing in-  
 iustice vnto thee : The *Centi-  
 urion* that executes thee confes-  
 seth thee of a truth, *to be both a*  
*iust man, & the very Son of God.*  
 The

The *Thiefe* that hanged with thee, iustifieth thee: *that thou hast done nothing amisse*. What is the cause then, O Lord, of this thy cruell ignominy, Passion, and Death? I, O Lord, I am the cause of these thy sorrowes: my sinnes wrought thy shame, mine *iniquities* are the occasion of thy *injuries*. I haue committed the fault, and thou art plagued for the *offence*: I am guilty, and thou art *arraigned*: I committed the *sin*, and thou sufferedst the *death*: I haue done the *crime*, and thou hangedst on the *Crosse*. Oh the deepnesse of Gods loue! Oh the wonderfull disposition of heauenly *grace*! Oh the vnmeasurable measure of diuine *mercy*! The *wicked* transgresseth, and the *lust* is punished; the *guilty* is let escape & the *innocent* is arraigned, the *malefactor* is acquitted, and the *harmlesse* condemned: what the *euill Man* deserueth, the  
good



good man suffereth: the servant doth the fault, the Master endures the strokes, What shall I say? Man sinneth, and God dieth. O Sonne of God! who can sufficiently expresse thy love? Or commend thy pity? Or extoll thy praise? I was proud, and thou art humbled: I was disobedient, and thou becamest obedient: I did eat the forbidden fruit, and thou didst hang on the cursed tree: I played the Glutton, and thou diddest fast: Evil concupiscence drew mee to eate the pleasant Apple, and perfect charitie led thee to drinke of the bitter Cup: I assayed the sweetnesse of the fruit, and thou diddest taste the bitternesse of the gall. Foolish Eve smiled, when I laughed: but blessed Mary wept, when thy heart bled and died. O my God, here I see thy goodnesse and my badnesse: thy Iustice and my iniustice: the impiety of my flesh, the

the piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake : *What shall I render vnto thee for all thy benefits bestowed vpon mee a sinfull soule ?* Indeed, Lord, I acknowledge, that I owe thee already for my *Creation*, more then I am able to pay; for I am in that respect bound with all my powers and affections to *loue* and to adore thee. If I owed *my selfe* vnto thee, for giuing mee *my selfe* in my Creation; what shall I now render vnto thee, for giuing *thy selfe* for mee to so cruell a death, to procure my *redemption*? Great was the benefit, that thou wouldest create me of *nothing*, but what tongue can sufficiently expresse the greatnesse of this grace, that thou didst redeeme mee with so deare a price, when I was *worse then nothing*? Surely O Lord, if I cannot pay the thanks which I  
owe

owe thee; (and who can pay thee, who bestowest thy graces without either respect of *merit*, or regard of *measure*?) it is the abundance of thy  *blessings*  that makes mee such a *bankrupt*; that I am so vnable to pay the principall, that I cannot possibly pay so much as the interest of thy loue.

But, O my Lord, thou knowest, that since the losse of thine Image, (by the fall of my first vnhappy Parents ) I cannot loue thee with all my might, and my minde, as I should: therefore as thou diddest first cast thy loue vpon mee, when I was a *childe of wrath*, and a lumpe of the lost and condemned world; so now, I beseech thee, shead abroad thy loue by thy Spirit through all my faculties and affections: that though I can neuer pay thee in that measure of loue which thou hast deserued, yet I may  
endeauour

endeuour to repay thee in such a manner, as thou vouchsafest to accept in *mercy*; that I may in truth of Heart, loue my Neighbour for *thy sake*, and loue thee aboue all for thine *owne* sake. Let nothing be *pleasant* vnto me, but that which is *pleasing* vnto thee. And sweete Sauour, suffer me neuer to bee lost or cast away, whom thou hast bought so dearly with *thine owne* most precious bloud. *O Lord, let me neuer forget thine* infinite loue, and this vnspeakable benefit of my *Redemption*: without which, it had bin better for me neuer to haue beene, then to haue any being.

And seeing that thou hast vouchsafed mee the assistance of thy holy Spirit; suffer mee, O heauenly Father, who art the Father of Spirits, in the mediation of thy *Son*, to speake a few words in the *eares* of my Lord. If thou, O Father, despisest



despiseſt mee for mine iniquities, as I haue deſerued; yet be mercifull vnto mee for the *merits* of thy Sonne, who ſo much for me hath ſuffered. What if thou ſeeſt nothing in mee but miſery, which might mooue *anger* and *Paſſion*? Yet behold the *merits* of thy Son, and thou ſhalt ſee enough to mooue thee to *mercy* and *compaſſion*. Behold the *mystery* of his Incarnation, and remit the *miſery* of my tranſgreſſion: And as oft as the *wounds* of thy Sonne appeare in thy ſight; Oh, let the *woe* of my finnes bee hid from thy *preſence*. As oft as the *redneſſe* of his bloud glitters in thine eyes; Oh let the *guiltneſſe* of my ſinne bee blotted out of thy *Booke*, The *wantonneſſe* of my fleſh prouoked thee vnto *wrath*: Oh, let the *chasti-ty* of his fleſh perſwade thee vnto *mercy*: that as my fleſh ſeduced me to ſinne, ſo his fleſh may

may reduce me vnto thy fauor,  
My *disobedience* hath deserued  
a great reuenge, but his *obedi-*  
*once* merits a greater weight  
of mercy: for what can man  
deserue to suffer, which G O D,  
*made man*, cannot merit to  
haue forgiven? When I con-  
sider the *greatnesse* of thy Passi-  
on, then doe I see the *trunesse*  
of that saying; that *Iesus Christ*  
*came into the world to saue the*  
*chiefest sinners*. Darest thou  
then, O Cain, say, *that thy sinnes*  
*are greater then may be forgiven?*  
Thou lyest like a Murtherer.  
The mercies of *one Christ*, are  
able to *forgine a whole world of*  
*Cains*, if they will *beleene and*  
*repent*. The sinnes of all sinners  
are *finite*: the mercies of God  
are *infinite*: Therefore, O Fa-  
ther, for the bitter death and  
bloudy passion sake, which thy  
*Sonne Iesus Christ* hath suffered  
for me, and I haue now re-  
membred vnto thee, pardon  
and

and forgiue thou vnto mee all my sinnes, and deliuer me from the curse and vengeance which they haue iustly deserued: and through his merits, make me, O Lord, a partaker of thy *mercy*. It is thy *mercy* that I so earnestly *knocke* for. Neither shall mine *importunitie* cease to call and knocke, with the man that would *borrow the loanes*, vntill thou arise and open vnto mee thy *gates of Grace*. And if thou wilt not bestow on mee the *loanes*; yet, O LORD, deny mee not the crums of thy mercy, and those shall suffice thy hungry Hand-maid.

And seeing thou requirest nothing for all thy *benefits*, but that I loue thee in the *truth* of my *inward heart*; (whereof a *new Creature* is the truest *outward testimony*) and that it is as easie for thee, to make mee a new creature, as to bid mee to be

be such : *Create in me, O Christ, a new Heart, and renew in mee a new spirit :* and then thou shalt see how ( mortifying old *Adam* and his corrupt lusts ) I will serue thee as thy *new Creature*, in a new life ; after a *new way* : with a *new tongue*, and new manners : with *new words* and *new workes* ; to the glory of thy Name, and the winning of other sinfull soules vnto the *Faith* by my deuout example.

Keepe mee for euer, O my Sauour, from the torments of *Hell*, and Tyranny of the *Diuell*. And when I am to depart this life, send thy Holy *Angels* to carry mee, as they did the soule of *Lazarus*, into thy Kingdome. Receiue mee then into that most ioyfull *Paradise*, which thou diddest promise vnto the penitent *Thiefe* : which at his last gaspe vpon the Crosse, so deuoutly begged



ged thy mercy and admission  
into thy Kingdome. Grant  
this, *O Christ*, for thine owne  
*namesake*: to whom (as it is  
most due) I ascribe all glory,  
and honour, praise, and  
dominion, both now  
and for euer.

*Amen.*

2<sup>nd</sup> AE 58

**FINIS.**

